



MARCH

THE GRAIL

1944

The Grail

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Youth of America—

Will You Take A Dare?



INUTE MEN AND WOMEN OF AMERICA:

It isn't in an American to turn down a challenge. Premier Tojo discovered that, or will, to his regret. From the uneven match our brave forefathers waged at the Revolution to the ugly business that confronts us now on Hitler's fortified continent no real American ever considered retreating or deserting, when there was a job to be done. The more formidable the task, the greater the courage; the greater, too, the satisfaction at accomplishing it.

Some of us, though, who might find it comparatively easy to fly a B-19 over Hamburg through flak and ack-ack, would flinch if asked to give up our own will, our spending money, our dates. Yet it is because young men and women have sacrificed these things that we have had religious teachers in our schools, priests to minister to our spiritual needs, men and women consecrated to God to nurse us back to health in the many hospitals that dot the land.

You are American enough to go to Japan and bomb the Oriental sleepiness out of Tokyo. We won't question that. But are you American and Catholic enough to go to Japan and help convert those benighted pagans? We know for patriotic reasons you can bear the monotonous routine and drill of a WAC, a WAVE, a SPAR unit, but can you bear the quiet life of a Nun, sans paint, sans braid, sans fanfare?

You are aware of the material reconstruction to be done after the war. The spiritual reconstruction is no less pressing—and a great deal more important.

Here is our challenge! Read every article in this magazine and see if possibly you are called to join one of these heroic bands of lovers. Even if you feel sure you have no desire to embrace a religious calling, read them anyway. It will enable you to appreciate more fully what others are doing for our suffering generation. You will be proud of your Church when you realize the work it is doing for mankind, in unbroken silence behind cloistered walls, in distant lands amid strangers, in hovels, in schools, at death-beds, leading the blind, washing the incurables, feeding the armless. Read and pray. Who knows? God may speak to you from these pages. Are you game—Americans?

These All-American students at the Maryknoll Preparatory Seminary come from Irish, English, Swedish, German, French, and Japanese parents; and they live in widely scattered States. They are striking proof that men of different nations and races can work towards a common purpose—the principle upon which America and the Catholic Church are founded. The boys of America have a place at Maryknoll.



Maryknoll, officially known as the Catholic Foreign Mission Society of America, was founded in 1911. Their present fields of labor are China, Japan, Korea, Manchukuo, the Philippines, Hawaii, Bolivia, and other countries in South America. The Major Semnary for the Society is near Ossining, New York; the novitiate at Bedford, Mass. Junior Seminaries have been established at Akron and Cincinnati in Ohio, Detroit, Michigan, Mountain View, California, St. Louis, Missouri, and Buffalo, New York. Associated with the Fathers (who are secular priests) are the Brothers who assist in the various Maryknoll activities at home and abroad.

THE WORLD IS YOURS....

Albert J. Nevins



HEY had meetings twice a week in a small room in the upper Bronx. High school and college students listened to their atheistic leader. He talked well and with fire. "The world is yours," he said, "as big as you, or as small. The old leaders have failed, you are the new young ones who must

stand where they have fallen. The world is yours. Will you leave it lie?"

Out into the dark cold night the boys went, burning with the deep conviction that the world was theirs to mold and make. That night was years ago; that meeting was one of myriad gatherings in America and Europe to plot revolt. Today we see the ruins of what they built on the blueprints of hate.

But there is another Voice which calls to the youth of America. It is the Voice which calls to the Catholic youth of the United States. "The world is yours," it says; "I purchased it with My own Blood. I have given it to your care. The people of the world need those truths which make up your own everyday life. Will you bring them to all men? Will you come and follow me?"

Today, hundreds of young men who have heard that Call are preparing in Maryknoll Seminaries to go out over the world in the army of Christ. Hundreds of others already on the field are bringing a new way of life to people all over the world, helping them in their hour of need.

When back in the days before World War I, the late Bishop James Anthony Walsh, then a young Boston priest, told friends of his projected American foreign mission society, the idea was derided and discouraged.

"Impossible," the Bishop was told. "The American boy will never be attracted nor able to stand the hardships and sacrifices which are part of the missionary life."

Maryknoll's experience and that of the other mission societies in

America has been a decisive answer to these critics.

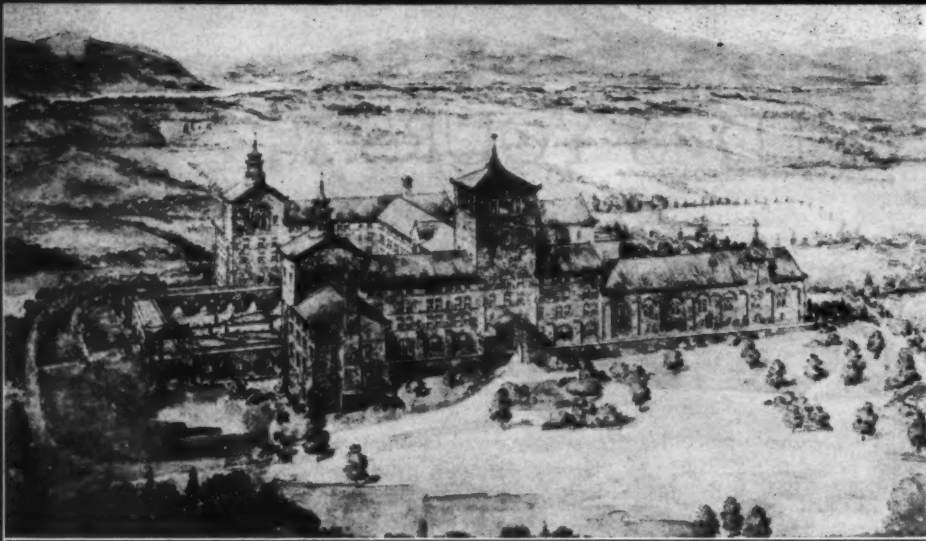
Founded in 1911 by Bishop Walsh and Father Thomas Price, following the joint action of the Bishops and Archbishops of the United States, the Catholic Foreign Mission Society of America, with headquarters at Ossining, N. Y., now has some hundreds of its sons, priests and brothers, in the Far East and in Latin America. As Maryknoll Sisters some hundreds of Catholic America's daughters are likewise overseas. The Maryknoll movement counts a total of 1,371 members and candidates in both communities.

Up until the outbreak of the present war, Maryknoll's sole emphasis was in the Orient. The Society conducted missions in four territories in South China, in Korea, Japan, Manchuria, the Philippine and Hawaiian Islands. Today of the Maryknollers at their posts when war came, the majority are still in the field caring not only for their own flocks but also for the thousands of refugees who are seeking comfort at the Catholic missions.

About a year ago at the direction of the Holy See, Maryknoll took additional work in Latin America. Today some 85 Maryknollers are in Chile,



Father Thomas Ray of Peabody, Mass., teaches Chinese to a group of seminarians at Maryknoll Seminary. Besides written and spoken Chinese, Spanish is also a part of the curriculum.



This is an architect's conception of Maryknoll on the Hudson, planned twenty-five years ago. The entire building has been completed since then, except the wing to the right—the chapel wing—which is now under consideration.

Peru, Bolivia, Ecuador, and Central America.

Training to become a missionary is not an easy job. Missioners must have the discipline of soldiers, though they go to serve rather than to conquer. They are the pioneers of the Catholic Church. Out where the battle is thickest and opposition the heaviest, the missionary fights grimly on. His is the task to advance the lines of the Church deeper and deeper into the territory of paganism.

The missionary should be an all around man. He is not just a bright young man who hops a steamer, crosses the ocean, buys a pronunciation guide, and settles down to a harvest. After arriving at his field of labor, his task is only beginning. He must master the language of the people; he must comprehend and appreciate their customs which, to foreign eyes, are often absurd and strange. He must be a salesman without peer, for he sells a commodity of such elusive delicacy and beauty that only the truly wise appreciate it.

He will sometimes find that insects are his closest companions. They will be with him at all hours of the day, each bearing the gift of a different annoyance. If he wants to remain well, he must know the principles of rudimentary medicine, and if he wants to aid his people who so often are gripped by disease, he must needs know a little more. If he grows vegetables to feed himself, farmers will turn to him with their questions, so it is good for him to know a little agriculture. Even such mundane occupations as how to buy and sell will come in handy if he is not to be cheated and robbed.



The late Most Reverend James A. Walsh, Co-founder and first Superior of Maryknoll.

Pagans will not come to him without motive. They approach him only when they need help; and, if he is to succeed, he must be able to give them this help. To do this he must be well-trained and well-rounded, first and foremost a man of God and a master as well of mission affairs.

The training at Maryknoll aims to enable every Seminarian to emerge as a man capable of standing on his own two feet. There are subjects specialized to his vocation. Chinese and Spanish are languages with which he must become familiar. The intri-

cacies of written Chinese consume precious hours. Mission catechetics, missiology, history of Oriental missions, Oriental sociology are part of his schedule. Zoology, botany, pastoral medicine, South American and Oriental history make their contribution to the preparation. These are in addition to the regular classes of the Seminary—philosophy, theology, Scripture, and so on.

There is a special course in tropical diseases and mission sanitation given by doctors with special experience. The seminarian will spend one summer working in the hospitals of New York City, learning all he can about medicine and simple surgery. The art of Hippocrates is an important contact between the Church and the pagan. Each year in the mission dispensaries of the world some thirty million medical treatments are administered. In one Maryknoll mission field alone, 188,000 medical treatments were given by American priests in their little mission dispensaries. As one priest puts it, "it is sometimes easier to win a prospective convert through a single aspirin tablet than through a whole volume of sermons."

Manual labor is an important little feature in the seminarian's daily life. He spends an hour each day working with his hands. He may make a try at being a plumber, an electrician, a ditch digger or a carpenter. He becomes a jack of all trades, since when he finally gets to his mission he may be called upon to be an architect, builder, or general repair man. For example two young priests in South China had a radio which they rigged up to run on a gasoline-operated generator. War came, and gasoline supplies failed. The priests then worked out a waterwheel to turn the generator.

Ordination thus finds our young priest possessed of the ideal, to be "all things to all men." Arrived at his mission, his only regret is that he cannot multiply himself

sufficiently to meet every need. All about him are souls to be saved but, with the limitations of a human, he cannot find time to reach them all. He is grieved that last year, so someone has said, 800,000 Chinese asked to be received into the Church, but only 110,000 were actually baptized.

He is saddened that more recruits do not put in an appearance to swell the missionary ranks. He sees wonderful opportunities for a harvest go unexploited because the missionary numbers are too small. Maryknoll was his classroom. The Orient becomes his laboratory. The world is his parish.

Boys who have finished the eighth grade may make application for Maryknoll. Requirements are simple. There must be first of all a strong and abiding desire to serve God in fields afar. The boy, then, should possess a little better than average intelligence and good health. After high school there are four years of college, one year of Novitiate and four years of theological training before ordination. It should be noted that Maryknoll is not a religious order, but a society of American

secular priests who, instead of engaging in the ministry in homeland parishes go overseas as missionaries.

If you are interested in devoting your life to the non-Christians of the world write for the free booklet "You Can Change the World." Further information may be had by writing Father McCarthy, Maryknoll P.O., New York.

Besides the major seminary, Maryknoll has houses for candidates in Akron, Ohio; Bedford, Mass.; Buffalo, N. Y.; Chicago, Ill.; Cincinnati, Ohio; Clarks Summit, Pa.; Detroit, Mich.; Mountain View, Calif.; St. Louis, Mo. Other Maryknoll Houses are located in San Francisco, Seattle, and New York City. If there is a Maryknoll House near you, feel free to drop in for a visit.



The Medical Mission Apostolate

Sister M. Loyola, S.C.M.M.

This Society was founded at Washington, D. C., in 1925, by Dr. Anna Dengel. The Medical Mission Sisters devote themselves to the care of the sick in mission lands in a professional way. The Sisters are educated as doctors, nurses, pharmacists, technicians, and also for secretarial, promotional and household work. Official approbation for Sisters to study medicine and do obstetrical work came from Rome in 1936. The Mother-house and Novitiate of the Society are now located at 8400 Pine Road, Fox Chase, Philadelphia, Pennsylvania.



THE MEDICAL Mission Apostolate is not new. It is in fact old, very old, as old as Christianity itself. It had its beginnings in the example of Christ, the God-Man, Whose healing touch brought sight to the blind and hearing to the deaf, at Whose word lepers were cleansed and the lame took up their beds and walked. It was continued by His first followers to whom He gave the power of healing. And when, as the Church grew strong and flourished, this charisma was withdrawn, it was replaced by natural ministrations and remedies according to the standards of the time.

Through the ages, the Church's solicitude for the sick has been continually manifested in the many hospitals and asylums established in her name. Women in particular, have responded with their services whenever the need arose. Fabiola in Rome and Macrina in Caesarea in the fourth century, Hildegard, Benedictine Abbess of Bingen, in the twelfth are but a few of the great Christian women for whom the practice of the arts of healing was their manifest vocation in the service of God.

As the missionary activity of the Church developed, religious women accompanied the missionaries to India, Africa, China and the other countries of the Orient, where again they exercised this apostolate of charity. In the missions there was one great drawback, however. Due to considerations brought about by the secularization of medicine towards the close of the Middle Ages, the Church had seen fit to prohibit religious from the practice of surgery and obstetrics. While this did not hamper the well-being of the people in Western countries, in the missions it proved a serious obstacle. Here, on account of social customs and traditional observances which prohibited women from receiving medical aid from men, charity demanded that religious women be permitted to practice medi-



The Sister pictured here is Sister M. Alma Lalinsky, M.D. who is the Doctor-in-charge at Holy Family Hospital, Rawalpindi, India

cine and surgery in their full scope. It was not until this great need became more and more apparent and the mission bishops and other prelates drew attention to it, that the Church responded with a decree issued on February 11, 1936, exhorting the foundation of new religious communities of women which would dedicate themselves to health work in the missions and urging that the sisters "obtain certificates as doctors or nurses..."

To the members of the Society of Catholic Medical

Missionaries this decree came as a confirmation of their work, started eleven years before by Dr. Anna Dengel. During the four years she had spent as a lay-doctor in India, Dr. Dengel became convinced that if the women of Europe and America would know of the sad plight of their sisters in the Orient, who depend for medical care upon women, many of them would be willing to go to their aid. Accordingly she gave up her work as a doctor in St. Catherine's Hospital, Rawalpindi, in 1924 and came to the United States to make known the need for professionally trained workers in the missions. With the collaboration of the Rev. Michael A. Mathis, C.S.C., a community of Medical Mission Sisters was started in Washington, D.C., in 1925. Since that time this small group has grown steadily until today it numbers more than one hundred members, including postulants and novices.

The first mission foundation of the Society was established in Rawalpindi in the north of India, where Doctor Dengel had worked previously as a lay-doctor. Here a 60 bed hospital for women and children was built in 1927 and staffed by sister-doctors and nurses, assisted by Indian student nurses and helpers. It is significant that in a territory so strongly Mohammedan, where the custom of *purdah* or seclusion of women is strictly observed, the hospital admitted more than 2,000 patients during



Sister M. Alma Julia, with some of the patients. Taken on the roof of Holy Family Hospital, Rawalpindi, India. Sister M. Alma Julia is pharmacist and laboratory technician at the hospital

the past year. This hospital is, moreover, the *only Catholic hospital* in the Punjab, a region of twenty-nine million inhabitants.

In 1931 the Medical Mission Sisters were asked to undertake the nursing supervision in a 300 bed Municipal Hospital in the city of Dacca, Bengal, India. Since the invasion of Burma this hospital has been considerably enlarged with the addition of 150 beds to accommodate civilian casualties. Although the crying need in every one of their missions in India is more sisters, the Medical Missionaries have answered the emergency by sending two sisters from another mission to take charge of the new addition. Since the spread of the severe famine throughout India, particularly in Bengal where this hospital is located, the sisters have also given their services in the administration of famine relief. In a recent letter dated December 5th, one of the Sisters wrote: "Here famine relief work is still peak high. Our admissions are always over double our quota of beds. So many starving babies are brought to us that we have to put as many as three and four babies in one bed!"

In December, 1939, the Medical Missionaries undertook their third foundation in India, Holy Family Hospital, No. 2, in Patna, the mission conducted by the American Jesuit Fathers. Although the hospital was started very modestly with only

20 beds, like Jack's beanstalk it grew up literally over night! As the Sisters themselves put it: "The growth of the hospital is so startling that the Jesuit carpenter shop cannot keep up with it!" Babies, sick and abandoned, are brought in by the police or a chance passer-by or simply left on the hospital steps; children and grown-ups, suffering from kala-azar, typhoid, malaria, dysentery, cholera, and tuberculosis; every day they come, they fill up the wards and crowd the verandah, and when the overflow is at its highest, they even sleep on the ground.

As the missions on the front line cannot possibly carry on without a strong supply center in the rear, the Medical Mission Sisters have four such establishments in the home countries. These include the Motherhouse and Novitiate in Fox Chase, Philadelphia, Pa., a house of studies in Washington, D. C., and houses of postulate and novitiate in England and Holland. Here the sisters make a six months' postulate and a two years' novitiate, after which they are permitted to take the three vows of poverty, chastity, and obedience, first for three years, then for two years and finally for life. After the completion of their novitiate the sisters also undertake whatever professional studies are assigned to them in the Society. Naturally the majority are engaged in medical work as doctors, nurses, technicians, pharmacists or in some other professional capacity. As with any organization, there are many duties of a non-medical nature, such as house-keeping, publicity and secretarial work, etc. Thus, the work of the Medical Missionaries, although specifically the care of the sick, offers scope for every talent.

Since the war has prevented the Medical Mission Sisters from going to India, in the fall of last year the Society started a home mission in Santa Fe, New Mexico. At present two sisters conduct a clinic there, and plans are under way for the estab-



Sister M. Alma Lalinsky, MD, dresses a sore hand of an Indian lad

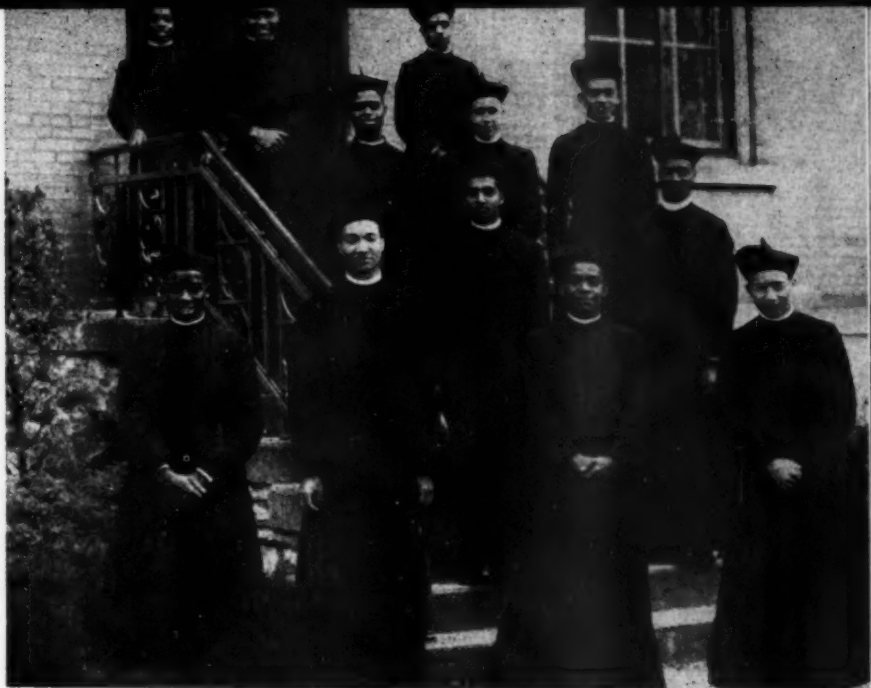
lishment of a school of midwifery. The infant mortality in New Mexico is the highest in the Union, 125.9 per thousand as against 51 per thousand for the entire United States. Through maternal and child welfare work the sisters hope to alleviate this deplorable condition. Needless to say, in an era when race suicide is advocated everywhere, this work is of vital importance for the welfare of our Catholic population.

The Medical Mission Apostolate has made considerable progress within the past few years, it is true. But it has barely touched the fringe of all that remains to be done. Think of India, a land of 400 million inhabitants, only four million of whom are Catholics, where three million babies die every year under the age of three, where scarcely half the children survive beyond the age of ten, where the average expectancy of life is only 27 years! To this India the Medical Mission Apostolate offers not only an alleviation of suffering and need—it also gives Christ, in the example of Christ-like charity.

The Christian women of our time have received a heritage of heroic service in the care of the sick from the great Christian women of the past. Today, the opportunity to accept that heritage with all the courage and idealism they can muster, is given to them in this apostolate in behalf of the needy and sick in mission lands.

These Sisters, M. Laetitia and M. Therese, both nurses, are going on a sick call, via the Ganges





Colored Seminarians of the Society of the Divine Word

Divine Word Mission Work Among Negroes

Clarence Howard, S.V.D.



THREE hundred and twenty-five years ago a Dutch trading vessel sailed into Chesapeake Bay with a cargo of twenty African captives who were sold to the white settlers at Jamestown, Va. That was the beginning of the slave trade in what is now the United States.

At the start of the Civil War there were about 4,000,000 Negro slaves in the States. At the conclusion of the war, when these millions of former slaves were thrown upon their own resources, Protestant organizations in the North rushed missionaries, teachers and money to the South to build churches and schools for them. Thus the Protest-

ant Churches gathered most of the Negroes under their banners.

The Catholic Church, however, could not reap much of this harvest because of the scarcity of both priests and financial aid with which to carry on missionary work. But the Catholic Bishops of the United States tackled this problem as soon as they could. Assembled in the Second Plenary Council of Baltimore, they appealed to Pope Pius IX and the European clergy for missionaries. In response to this appeal, four priests of the Society of St. Joseph came to Baltimore from Mill Hill, England, in 1871, ready to devote themselves exclusively to the spiritual welfare of the American Negro. The following year this pioneering group was augmented by several European priests of the Congregation of the



Some of the Colored priests of the Society of the Divine Word
ordained at St. Augustine's Seminary, Bay St. Louis, Miss.

Holy Ghost. Thus began the first organized mission effort of the Catholic Church for the conversion of Negroes in the United States.

Just four years after the arrival of the first Josephite Fathers in America, a young German priest, Father Arnold Janssen, founded a missionary society in Steyl, Holland, which was afterwards to play an important part in spreading the Gospel among the Negroes of America. This new organization, known as the Society of the Divine Word, grew rapidly and soon had under its care missions in Asia, Africa, and South America.

The first Divine Word missionaries came to the United States in 1897 and settled twenty miles north of Chicago in what is today called Techny, Ill., where in 1900 they established a technical training school for white boys.

In 1904 Archbishop James Quigley of Chicago suggested to the Fathers of the Divine Word in Techny that they take up mission work among the Negroes of the United States.

Consequently, the next year a young priest, Father Aloysius Heick, S.V.D., left Techny and went to Merigold, Miss.,

where, at the invitation of a Catholic planter, a Mr. Brenner, he intended to open a mission chapel and an industrial school for the many Negroes who worked and lived on the Brenner plantation. However, when these plans became known the open and hostile opposition of the surrounding white population was such that the whole project had to be abandoned.

However, Father Heick did not leave Mississippi, where so many colored people lived, but determined to find a more favorable location where he could give full expression to the apostolic zeal which had been awakened in him by the sight of the ignorance, poverty and neglect which he saw on all sides. Bishop Thomas Heslin of Natchez suggested Vicksburg, Miss., where there were already a few colored Catholics; there Father Heick went in the early part of 1906, and began celebrating Holy Mass for the handful of Catholics in a small cabin, which he purchased with the help of interested friends in the North.

In the fall Father Heick, with the aid of three Sisters, Servants of the Holy Ghost, from Techny, opened a small school in an-

The Society of the Divine Word is a modern Congregation, founded in 1875 at Steyl, Holland, by Father Arnold Janssen, for the propagation of the Catholic Faith among pagan nations. The Society spread rapidly throughout the world and does extensive mission work especially in China, Oceania, and Africa. In the United States the principal houses are at Techny, Illinois, Bay St. Louis, Mississippi, and Girard, Pennsylvania. In each of these places young men are trained for the priesthood and the brotherhood—some to be used for the home missions, but the greater part for the foreign mission fields entrusted to the Society.

other cabin. Forty Negro children were enrolled the first year.

Thus the mission work of the Society of the Divine Word among American Negroes began almost four decades ago. With the help of God it has grown and spread marvelously. Today the Fathers of the Divine Word have 19 resident missions and 10 dependent missions—a total of 29 Negro missions. These missions are located in seven States: Arkansas 3, California 1, Illinois 2, Louisiana 14, Mississippi 6, Missouri 1, and New Jersey 2. In these missions are 17,500 colored Catholics.

Attached to these missions are 23 grade schools, 2 junior high schools, and 9 complete high schools, having an enrollment of 7,000 pupils. The schools are staffed by 130 Sisters belonging to six different communities and by 27 lay teachers.

By far the most important accomplishment of these Divine Word missionaries was the establishment of St. Augustine's Seminary for the training and education of colored boys and young men for the priesthood.

The more these early missionaries came into contact with the great numbers of colored people in the South, and saw what a strong influence the thousands of Negro ministers and preachers wielded, the more they became convinced of the necessity of having Negro Catholic priests to help with the conversion of their own people. Wherefore, realizing the obligation of missionaries in this respect so clearly stated by Pope Benedict XV when he declared: "The main care of those who rule the missions should be to raise and train a clergy from the nations among which they dwell, for on this are founded the best hopes for the Church of the future," and seeing that there were only four Negro priests in the United States at that time, the Fathers of the Divine Word began to lay plans for a seminary for native vocations.

Foremost among these planners were Father James Wendel, S.V.D., and Father Matthew Christman, S.V.D. Such a subject was unpopular with many people, and there were obstacles, opposition and difficulties galore, but nevertheless on November 8, 1920, with the permission of the ecclesiastical authorities, the much talked-of seminary was opened

in a small frame building in Greenville, Miss., and Father Christman became the first rector. Three years later the seminary was moved to its present location in Bay Saint Louis, Miss.

The first Ordination took place in 1934 when four colored priests, the first Negro members of the Society of the Divine Word, were ordained at St. Augustine's. The eighteenth colored priest, Rev. Harold Perry, S.V.D., was ordained on January 6th of this year. These priests are laboring as missionaries both in this country and in Africa. In Louisiana alone they have charge of seven missions with a total of 6,900 Catholics.

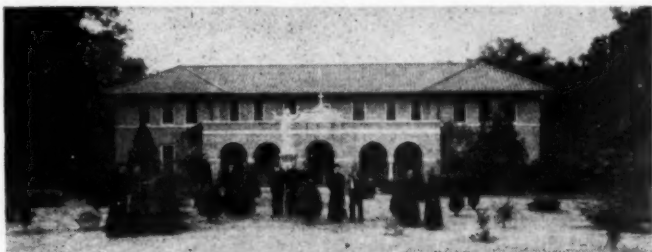
In 1934 St. Augustine's Seminary began accepting Negro boys and young men for the religious Brotherhood. These young men who, though feeling that they are not called to the priesthood, nevertheless desire to give their life to the Service of God and the missions, spend their time helping to save souls and helping others to become priests through their prayers and industrious application to their trades and occupation—carpentry, painting, cooking, baking, housework, office work, etc.,—without the performance of which the work of the seminary would be greatly hampered.

After six months of postulancy, the candidates for the Brotherhood receive a two-year novitiate training at the end of which they are professed as Brothers of the Society of the Divine Word, taking the three vows of Poverty, Chastity, and Obedience. There are twelve Negro Brothers at the seminary.

Besides St. Augustine's Seminary, the Fathers of the Divine Word conduct also seven other seminaries in the United States, namely: St. Mary's Mission House, Techny, Ill.; Holy Ghost Mission House, East Troy, Wis.; St. Paul's Mission House, Epworth, Iowa; Sacred Heart Mission House, Girard, Pa.; St. Joseph's Mission House, Borden-town, N. J.; St. Michael's Mission House, Conesus, N. Y.; and St. Francis Xavier's Mission House,

Island Creek, Mass.

The Society of the Divine Word counts among its members 1,817 priests and 1,746 Brothers scattered in missions, parishes and seminaries throughout the world.

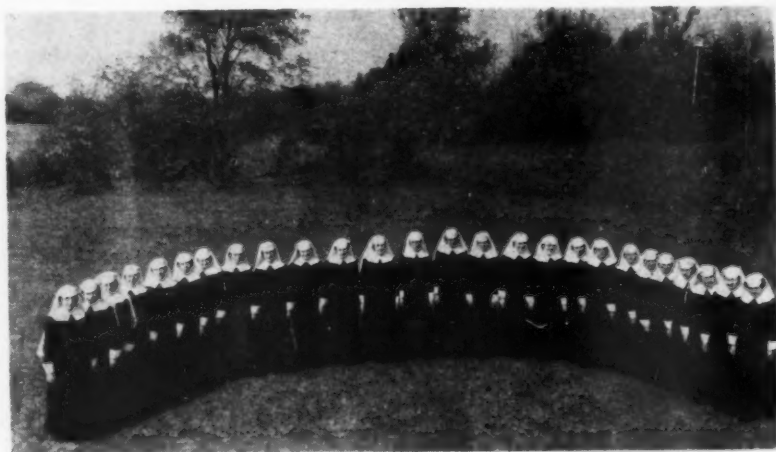


America's Only Seminary for Colored Catholics. St. Augustine's Seminary, Bay St. Louis, Mississippi



A Catechist and her charges in a setting of Southwest beauty

Catechists at Victory-Noll, ready to go into the fields
ripe for the harvest



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A HOME FRONT APOSTOLATE

A Missionary Catechist

The Missionary Catechists are a religious community of women whose purpose is the religious instruction and Christian training of school children. This Society was founded in 1921 by the Reverend John Sigstein. Soon after its beginning it attained the sponsorship of the Most Reverend John F. Noll, D.D., Bishop of Fort Wayne. The members live a community life, both at the Motherhouse and on the missions. The Missionary Catechists do not teach schools, conduct hospitals, or engage in any institutional work. Their work is catechizing children, carried on in such a way as to embrace the whole family of each pupil. Thus intensive home visiting, instructing adults, census taking, reclaiming lost Catholics, convert instruction, are also part of the Catechist's duties. The main fields of activity are in the West and the Southwest of the United States. The Motherhouse is at Victory-Noll, Huntington, Indiana.



THE word "Missions" one's thoughts naturally turn across the seas to far-off lands. This is well; as followers of Christ our charity must embrace all nations and all people. However, what is often overlooked is the fact that we have a vast mission field in our own United States as difficult and needy as the foreign field. At the

present time, the world is in a turmoil. Catholic leaders warn the United States of dangers from within rather than from without. This fact should stimulate every Catholic to a greater interest in those organizations which are especially devoted to the preservation and propagation of the Faith in our own land. The Most Reverend Francis C. Kelly, Bishop of Oklahoma, recognized this salient reality years ago when he founded the Catholic Church Extension Society. He believed that in building home missions we were establishing the foundation of a vigorous foreign apostolate.

As further evidence of the great need for home missionary activities, we quote from a report of 1939, which the Most Reverend Charles F. F. Buddy, Bishop of San Diego, delivered to the American Board of Catholic Missions.

"Covering 34,000 square miles in the four southern counties of California the Diocese of San Diego forms a vast mission field. 82,000 Mexicans, the poorest of the poor, scattered through this area, make up the great majority of our Catholic population. Besides the Mexicans, this cosmopolitan Dio-

cese includes 28,000 Italians, French, Portuguese, Indians and Negroes, with a sprinkling of Filipinos, Chinese, Japanese and other nationalities.

"The erection of adequate parochial schools to provide for the rank and file of our Catholic children will not be possible for many years to come. We have, however, fourteen parochial schools with an enrollment of 2,612, but beyond this small proportion, there are approximately 47,000 baptized Catholic children in the Diocese sorely in need of religious instruction. In fact, the great number of neglected children is our most pressing responsibility. The present solution of the problem will be found in a sufficient number of Missionary Sisters or Catechists consecrated to the work and especially trained for this particular emergency."

The necessity of home missions was recognized by the founder of our Society, the Reverend J. J. Sigstein, after a stay in the Southwest, where he saw the need of religious instruction for children not reached by parochial schools or religious teachers. This pressing need was acted upon by Father Sigstein which resulted in the formation of the Society of Missionary Catechists of Our Blessed Lady of Victory in Chicago in 1921.

Like all religious communities the final end of our Society is the personal sanctification of its members. The secondary end is the imparting of religious instruction to children living in poor, distant or scattered mission districts and settlements.

The Motherhouse and Novitiate of our Society is at Huntington, Indiana. It is called Victory-Noll in honor of the patroness of the Society, Our

Requirements

- Applicants to the Society of Missionary Catechists must be at least eighteen years of age and not over thirty years.
- No dowry is required but candidates are required to furnish specified personal articles.
- It is imperatively necessary that the applicant have good health. A thorough examination is to be undergone and a health questionnaire filled out by both the doctor and the applicant.
- Candidates must have a fair education, a knowledge of Christian Doctrine, possess sound judgment, and be of irreproachable character. Certificates of baptism and confirmation, as well as a letter of recommendation from some priest to whom the applicant is personally known, are required.
- The training of the Catechists includes the study of ascetics, catechetics, bible history, music, Spanish, home hygiene and care of the sick.
- The Missionary Catechists do not take certain names as Sisters do. They retain their baptismal and surnames, prefixing to them title of "Catechist."
- Since the Catechists take the vow of obedience, they serve the community in whatever work and place are assigned them by their superiors, according to the members' ability and natural talent. Not only teachers and social workers, but also cooks, seamstresses, clerical workers and others are required for the success of the Society's missionary enterprises.

Blessed Lady of Victory, and the Most Reverend John Francis Noll, Bishop of Fort Wayne, our greatest friend and benefactor.

After the postulancy and a novitiate of two years, the Catechists pronounce first vows for one year. Temporary vows are made for six years and then the Catechists make perpetual vows. After first profession the young religious are ready to take up their missionary work in the field assigned them by their superiors.

The life of a Catechist in the missions differs from that of many other Sisters since they do not teach schools or conduct institutions of any kind. Assigned a certain mission territory by the Bishop who requests the service of the Catechists, a convent is established as nearly as possible in the center of that field. This is the Catechists' Convent Home and the mission center from which all activities are carried on. The Catechists drive their own cars and visit the out-missions weekly. The number of out-missions varies from five to forty, depending upon the size of the territory and the number of Catechists. The personnel of the convent may be three, four or more. At present our largest mission is staffed with sixteen. In Nevada, before the days of gas rationing, the Catechists traveled between two and three thousand miles each week. As they said, they traveled around the world once a year, but, like the Israelites of old, did not leave the

boundary of their own territory. The children in these distant out-missions are now taken care of by Religious Vacation Schools in the summer.

In teaching religion to children who do not attend Catholic schools, the Catechists are obliged to find time outside of school hours, and have to provide classrooms other than those of the district schools. It is not unusual for a Catechist to conduct her religion classes in an empty store-room, a dance hall, an abandoned shack, or under a tree on the roadside to the accompaniment of planes soaring overhead, the cackling of geese, and many other outdoor noises.

That part of the Catechist's day which is not spent in teaching, is largely devoted to visiting the homes of the poor and the sick, and county institutions. In systematic home visiting, census is taken, fallen away Catholics are discovered and reclaimed, converts won; and adult Catholics, who have missed their opportunity for Catholic instruction, are taught the truths of Faith and prepared for the Sacraments.

Visiting is also one of the principal means of coming into contact with those persons who are earnestly seeking the true Faith but have no opportunity of obtaining the necessary information.

The formation of clubs providing educational and recreational activities for the poor is an important feature of the Catechists' work. Mothers' clubs are organized to bring about better home conditions, and the Catechists conduct classes in cooking, sewing, home management, and the care of infants. Older boys and girls derive much benefit from study clubs, sodalities and choirs, while younger children receive valuable training for their future position in society through the organization of their own groups.

Though the Catechists may work in foreign fields, at present their missionary activities are restricted to the United States. Their rapidly increasing number of foundations are located in the states of Indiana, Texas, New Mexico, California, Utah, Nevada, Michigan and Ohio. At the present time there are thirty-one mission centers with approximately 400 out-missions; 28,000 children are enrolled in religious instruction classes under the care of the Catechists.



CHAPEL OF ST. AUGUSTINE

NOVITIATE HOUSE

The Paramount duties in the daily schedule are the exercises made in common in the Presence of the Blessed Sacrament.

A Story of the Alexian Brothers

"He Looked for One to Comfort Him"

A Member of That Congregation

The Alexian Brothers are a Congregation of men under the patronage of St. Alexius of Edessa, founded by Tobias at Mechlin, Brabant (Belgium), in the 15th century, to nurse the sick and bury the dead during the Black Death. They became an order under the Rule of St. Augustine in 1469. Since 1865 they have been in the United States, where they engage exclusively in the profession of nursing of the male sick in hospitals and institutions of the Congregation. Many of the Brothers are Registered Nurses. Others are engaged as clinical or X-ray technicians, pharmacists, cooks, engineers, bookkeepers, etc. In a word, they serve in all offices needed to conduct large modern hospitals. The General Motherhouse is at Aix-la-Chapelle, Germany. The Provincial House in the United States is located at 1200 Belden Avenue, Chicago, Illinois.

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the 20th Century, have received them in their intrinsic form.

I can find no better words to explain and illustrate this life, than those which a famous Religious educator used in describing his own Community, and which I have adopted as being most enlightening to you:

"... First of all, let me tell you what a Brother is not. He is not a priest, or a cleric of any rank or degree.—In some of the religious orders of the Catholic Church,—the Dominicans, for example,—candidates for the priesthood are known as Brothers; but we are not that kind of Brother at all. We are lay religious, not clerics; and we are neither hopeful young men studying for the priesthood, nor dejected old men without brains enough to survive a seminary course in Theology. We no more want to be priests than we want to be lawyers or morticians, because we are convinced that ours is not a vocation to the priestly state.

"What then, are we? Well, ... we are religious—'monks', if you will, in the generic and slightly inaccurate use of that word—men who make vows of poverty, chastity, and obedience, and live in community under an approved rule of life. We get up early and pray and meditate and hear Mass; and from time to time during the day the bell calls us to the chapel again. That is the religious side of our life..."

To this is blended the active side of our life,—the side where we serve and comfort Christ in the person of His sick and weary brethren.

Since the majority of the Brothers are needed as nurses, those who wish to do so attend the School of Nursing for a course of three years. Then, after passing the State examination, they become Registered nurses. The Brothers are stationed in the different Hospitals and institutions of our Congregation, where, from morning till night, they aid the

URING the course of the last six centuries, the life and principles of the Alexian Brothers have remained the same, and have been carried by each generation of its members, through calm and persecution; over land and sea; until we, the youth of

doctors in bringing health back to the body, and assist the priest in bringing souls back to Christ. By their labors, no less than by their prayers and good example, the Brothers diligently strive to spread the Kingdom of Christ throughout the world.

Is this, then, all that we do? Hardly! To operate a large general hospital more than nurses are necessary. We are clinical or x-ray technicians, pharmacists, cooks, engineers, tailors, laundrymen, bookkeepers, clerical workers, sacristans, etc. In a word, in whatever the Brothers are most adapted for, their talents can always be wisely used.

In our Congregation, we do not have a division of Brothers, where some are called lay-Brothers, but we are all the same, whether we take care of Christ by being at His bedside, or keep Him warm by looking after the fires, or feed Him by cooking the food. Christ, in the person of His sick and suffering men, is the motivating power which generates our entire life.

Let me recount here the history of this work, which causes our modern young men to relinquish their choicest possessions, and embrace a life entirely dedicated to the service of others. We must go back through the years,—back to the early days of the 14th Century.

At that time, when the great cycle of epidemics known as the Black Plague was ravishing Europe and causing the death of 25 millions of persons, the voice of charity in the hearts of Christian men cried out a challenge to cope with the situation.

It was a horrible scene those cities and towns presented: Corpses lying all over the streets; people choking and fighting with death; and those not yet affected, fleeing in terror before the onslaught of this mighty conqueror.

Inspired by the love of Christ for His suffering brethren, a young Belgian nobleman,—Tobias Verhoven, together with a group of other men, formed an organization, quite similar to our present Saint Vincent de Paul Society, for the relief of those suffering from the plague. They did not bind themselves by the Vows of Religion, but lived a community life, caring for and nursing the sick, burying the dead, and aiding those who had gone insane through fear and horror of the great calamity.

When the epidemics were over, it was not God's Will that the great work of these courageous men should pass into oblivion, so we find them maintaining an institution at Mechlin, Brabant. By their labors they proved their love of God and men, for in their charitable works, there was no distinction between the creed or race of the recipient;—Christian, Heathen, and Jew were treated alike.

During this time, the community had not be-

come a Religious Order of the Church, but their noble and solicitous work had come to the attention of the Supreme Pontiff, and on three different occasions,—in 1377, 1396, and 1431, the reigning Popes sent their approval to the Community. During this period, the men were known as Cellites.

In 1459, however, Pope Pius II permitted the Cellites to pronounce the Vows of Religion, and on April 27, 1472, Pope Sixtus IV approved and confirmed the Cellites as a Religious Order, living under the Rule of Saint Augustine. On this occasion, the members of the Community residing at Aix-la-Chapelle, Germany, which convent became the Motherhouse of the Congregation, took for their Titular or Patron Saint, Alexius Savelli, a Roman Nobleman of about the Fifth Century, and have since been known, wherever the Congregation has spread, as the Alexian Brothers.

After the approval of Pope Sixtus IV, the Community grew and flourished, being widely spread in Germany, France, and Belgium. With the outbreak of the French Revolution in 1794, the houses of the Brothers were subjected to severe persecution, which proved very destructive to all ecclesiastical institutes. Although the convents were permitted to remain externally the same, because of the advantage evidently derived from their existence by the political circles, their vital power was cut off by the fact that the members of the Congregation were not permitted to make Perpetual Profession. With the aid of Divine Providence, the Community struggled through this trying period until March 14, 1854, when being freed from political tyranny, the Brothers at the Motherhouse again made Profession of Perpetual Vows, and the branch houses, which had survived, soon did likewise.

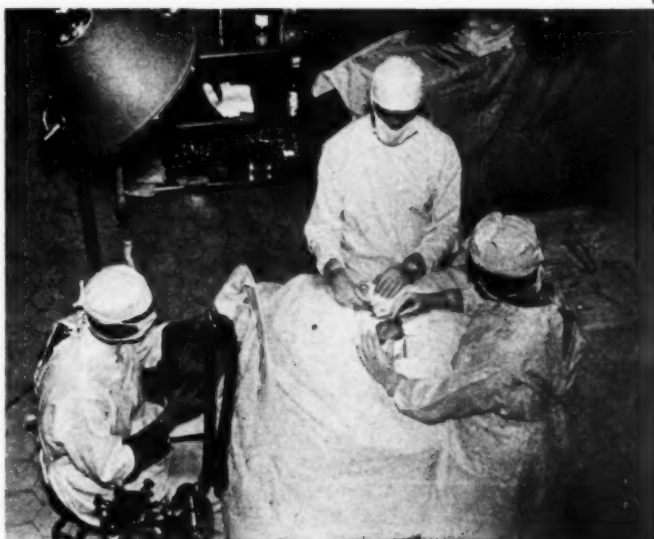
As in the early days of its existence, the Congregation began again to flourish, and late in the

year 1865, Brother Clement, who was then the Superior General, delegated Brother Bonaventure to come to the United States of America, and carry on the charitable work of the Brothers in this great country. Encountering numerous hardships, and after a perilous ocean voyage, ending in shipwreck, Brother Bonaventure succeeded in making his way to Chicago, where he was aided in securing a parcel of ground located at what is now Schiller and Dearborn Streets.

The zeal and charity in the soul of this pious man, proven by the many stubborn difficulties he had to overcome, is accentuated the more in the fact that he carried his first patient in his arms from the street to his house, and laying him in his own bed, nursed him back to health. Brother Bonaventure really believed those words of our Saviour, when He said: "Whatsoever you do to the least of My brethren, you do unto Me."

With more Brothers arriving from Europe, and the number of patients ever on the increase, a larger building was completed in 1868. Three years later, however, the community, together with their fellow-citizens, lost everything in the fire that ravished the city. Their spirits, still undaunted—perhaps, we should even say inspired—by their loss, the Brothers built a third, and better home for the care of Chicago's sick.

Christian Charity, and the spirit of sacrifice were the predominant virtues in the lives of these men.



OPERATING ROOM

CHICAGO HOSPITAL

Besides assisting the doctor at surgery, Brothers are specially trained in the administration of anesthesia and operating room supervision.

While the new hospital building was modern in every detail, according to the time — 1872 — there were no elevators to carry patients from one floor to another, no modern laundry or cooking equipment, nor a fraction of those things, which today, we find most essential and necessary to operate a hospital efficiently. This building remained the home of the Brothers until 1898, when the erection of



CLINICAL LABORATORY

One of the most important departments of the Hospital, aiding diagnosis, is the clinical laboratory maintained by Brothers especially educated for this purpose.

ELIZABETH HOSPITAL

the elevated trains made it necessary for a new building to be completed at Belden and Ravine Avenues, Chicago, which is still the Motherhouse of the Congregation in America, as well as a 300 bed hospital,—the largest privately owned hospital in the United States, exclusively for men and boys.

Chicago, however, was not the only city benefited by the work of these charitable men, for in 1869, a group of the Brothers went to Saint Louis, Missouri, and opened their second hospital in the United States. In keeping with the growth of the great city, the hospital was rebuilt and enlarged, until today it is not only equipped to adequately care for general hospital patients, but has a large and modern Nervous Department, as well as an extensive Clinic in which thousands of out-patients are treated each year.

In 1880, the Brothers established a general hospital in the city of Oshkosh, Wisconsin. Shortly after the hospital was opened, it was found that the location was more suited to the care of the chronically ill and mild mental cases, and was converted into a sanitarium. The Brothers established themselves at Elizabeth, New Jersey, in 1893, by opening a general hospital, and just six years ago, the Alexian Brothers Rest Resort was opened at Signal Mountain, Tennessee, to offer the hospitality and experience of the Brothers to men recovering from illness, or desirous of spending the evening of their lives in the peace and quiet of a scenic and historic country.

In addition to the above institutions, the Brothers also maintain fully accredited Schools of Nursing for secular male students at our Chicago and Saint Louis Hospitals.

At the same time the Rest Resort was opened, the Novitiate of the Alexian Brothers was transferred from Chicago to Signal Mountain, where the young men aspiring to become members of the Congregation, spend two and a half years amid surroundings that are beneficial to their spiritual, as well as their physical life. The candidates and Novices spend their time at spiritual exercises, classes and domestic work. In the very beginning the spirit of charity and love of Christ, in the person of His sick, is enkindled in their hearts, so they, in turn, may

pass on to the next generation of members these virtues which have come to us over a period of six centuries.

Today, the work of our Congregation is again flourishing. New foundations are being planned—Christ in His sick brethren is calling us to comfort Him, and we cannot refuse. True, there is no Black Plague ravishing the earth, but the challenge which Tobias Verhoven, and his companions heard and accepted, is just as strong now as it was six hundred years ago.

We need the assistance of the youth of America,—young men of courage and determination, who are willing to give up all they possess,—to sacrifice even their own will, to serve the sick and destitute, whether rich or poor, of whatever color or nationality, so that the spirit and peace of Christ may reign in the world.

Yes. We need YOU. If Christ is calling you to His service;—if He wants you to comfort Him;—if in the dim future that lies ahead there are souls and bodies waiting for your ministrations, and if the charity burning in your soul is now looking for an outlet, then accept His challenge and invitation.

In speaking of our Savior, the Psalmist said,—“He looked for one to comfort Him... and found none.” Must this be said again now? It is only you,—the youth of America,—who can give the correct answer to that question.

Write to: Novitiate of the Alexian Brothers, Signal Mountain, Tennessee.

The Lay Brother

A Brother



THE CHURCH in America is deeply indebted to Europe for its first missionaries. Up to the present our appreciation of this has shown itself in the generous financial contributions which we have made to the Society for the Propagation of the Faith, the society that, with funds collected in Europe, sent us the missionaries. But, from what the Church in Europe at present is suffering at the hands of those who would stamp out every vestige of Christianity from the hearts of its peoples, especially the children, it looks as if the Church in America will be given the opportunity—after the war—to show its further appreciation, not only in a financial way, but in kind, that is, in missionaries. How well we shall be able to avail ourselves of this opportunity—to repay in kind—will depend on the amount of encouragement we can give those who feel that they have a call to the priesthood or the religious life; and it is with an aspect of the religious life that one seldom reads or hears about, the Brothers, that this article concerns itself.

A religious order or congregation has two main divisions of its members, those who intend to be-

come priests, and those who, whether from inclination or previous training wish to share in the work without taking the sacerdotal character; the latter are called Lay Brothers, and, speaking in a general sense, their function is to relieve the priest from those temporal cares that would otherwise take so large a portion of his time from the directly spiritual work he has to do.

How striking is this passage in chapter six of the Acts of the Apostles: "Now in those days, as the number of the disciples was increasing, there arose a murmuring among the Hellenists against the Hebrews that their widows were being neglected in the daily ministrations. So the Twelve called together the multitude of the disciples and said, 'It is not desirable that we should forsake the word of God and serve at tables. Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, that we may put them in charge of this work. But we will devote ourselves to prayer and to the ministry of the word.' And the plan met the approval of the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, a proselyte from Antioch. These they set before the apostles, and after they had prayed they laid their



Brother Meinrad, O.S.B.,
Machinist



Brother Benedict, O.S.B.,
Printer



Brother James, O.S.B.,
Book Binder

hands upon them." This was an early call for help in matters vastly important and needing men "of good reputation, full of the Spirit and of wisdom."

This was originally the work of deacons and, in the evolution of the ministry, this work has fallen to the sacred lot of the Laybrother and the zealous layman of the world. The brother in an order follows the religious life of the order. He has the same end in view as the priest and the same cause to spur him on. He is part of the Order.

THE SPIRITUAL TRAINING OF THE BROTHER

The canon law requires that when a man has been accepted as a candidate for some order, he should go through a period of probation called the "novitiate" before he is allowed to take the vows of the religious life.

It is only common sense that a man be given a taste of the religious life before being permitted to assume its irrevocable obligations. He must test his good resolutions under fire; and on the other hand superiors must test him, in order to confirm or reject their preliminary judgment on his suitability for the needs of their institute. Moreover, a candidate must be trained in the religious life itself; for it is a genuine profession and, like every other profession, demands some apprenticeship.

POSTULANCY

The young man who has satisfied the preliminary examination as to his fitness, is sent to a house erected for the special purpose of training candidates for the priesthood and brotherhood. This house is the Novitiate House. At first, for a few days, the young man is treated as a guest. He is shown about the house and grounds, and is introduced to the rudiments of his first duties. After this brief initial period "in Institutes with perpetual vows, the lay brothers must, before being admitted to the novitiate, make a postulancy of at least six months." (Can. 539.1) This period, aside from its household cares, is concerned with instructions about the character and rules of the institute which every one must observe.

NOVIATE

After the first six months are over, the candidate is called a Novice Brother, and begins his second period of probation—the novitiate—which lasts

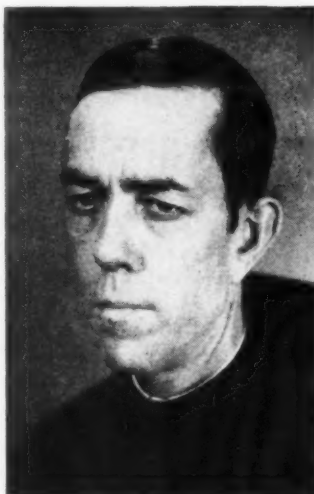
for at least an entire year. Some institutes require that the candidate make eighteen months or two years novitiate. The novitiate has for its object "the formation of the mind of the novice by means of study of the rule and constitutions, by pious meditations and assiduous prayer, by instruction on those matters which pertain to the vows and the virtues, by suitable exercises in rooting out the germs of vice, in regulating the motives of the soul, in acquiring virtues." (Can. 565.1)

Although he is not a religious in the full sense of the word, yet he is privileged to wear the habit or cassock distinctive of the institute, and he gets a foretaste of the religious life by following the "common life" of the institute in all its details.

He hears Mass, receives Holy Communion, and "meditates" daily. He examines his conscience every day, says his beads, and recites certain "community prayers" with the other members of the community. He eats his meals with the rest of the community, and has his recreation regularly with the other novice brothers.

It is to be noted that during the period of postulancy or novitiate no one can bind himself by any obligation. If such a one be possessed of property or other valuables, he cannot dispose of them, or any part of them, "so that if he leaves the institute, all that he brought with him and that has not been consumed by use shall be returned to him." (Can. 570.2)

Finally, there comes a day when the novice brother, realizing fully the nature of his vocation, and having satisfied the judgment of the superiors, is



Brother Dennis, O.S.B.,
Poultry Keeper



Brother Anthony, O.S.B.,
Baker

told that he may pronounce his vows. Wherefore, on the particular day set aside for this great event in his life, he walks up the steps of the Altar during the celebration of the Community Mass; and there, either at the Offertory of the Solemn Conventual Mass, or at the Communion of the Holy Sacrifice, while the priest holds the Sacred Species in his hands, recites the formula containing the three vows of Religion—poverty, chastity and obedience. At this very moment the novice becomes a religious in the full sense of the word and is ready to take up the work of a brother in any of the various houses, or foreign missions, of the institute.

THEIR WORK

An important occupation of a brother is that of Sacristan. To a great extent, especially in a large church, the regularity and punctuality of the services depend on the Sacristan; the cleanliness of the altars, the spotlessness of the altar linens, the decoration of the altars for special feasts, the regularity of the altar servers and their good behavior, the keeping of the main and other sacristies in perfect order, all these things depend upon the brother sacristan. An ecclesiastical superior, whose duty it was to pay official visits to churches, used to say that the sacristy was an indication as to whether the church and the whole parish were in good order. The brother sacristan is generally a man of few words but many deeds. It is a vocation.

In this day especially, brothers with an aptitude for mechanics are very much in demand. There is scientific apparatus to be installed, power and heating plants to be operated and kept in condition,

autos and farm equipment that need constant attention, plumbing jobs that must be looked to. The value of a good brother mechanic, a good brother electrician in a large college and house of studies cannot be overestimated. And his chance to do good? Aside from the merit of his daily work, the example of his industrious, laborious life, and the knowledge that his talents are freely given to God, make a lasting impression on many modern business men with whom he must come into contact. Many a soul, too, has gone to God with a prayer of thanks on his lips for the soul of the brother-chauffeur "full of the Spirit and of wisdom" whose steady hand at the wheel brought the priest in time to the bedside.

Then there is the Brother cook. Words cannot describe him. He has to provide the quasi-sacramental meals. We must never forget that the institution of the Blessed Sacrament is spoken of as the Last Supper. The brother cook will take a spiritual view of his office. "Feed my sheep," our Lord says to him, as He said to Peter, "Feed my lambs."

He will be a man of imagination or he will not be a good cook. He will think everything out and study variety. He will not be like a street-organ of seven tunes which come round in maddening uniformity. It is a most trying work, and appears to be material and yet really is spiritual. "Bless us, O Lord, and these Thy gifts which we are about to receive through Christ, our Lord." These are the words of Benediction said over the brother cook's triumphs. It was said by a cynic that "God

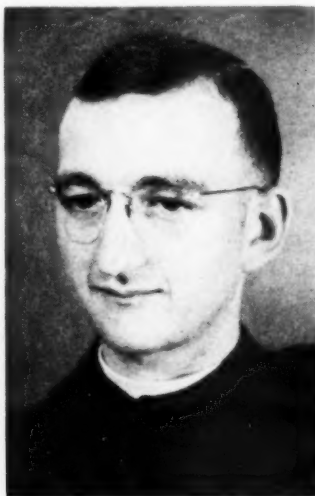
sends the food and the devil sends the cooks." This cannot be said of our religious Brother cooks. God sends both. The ritual for the blessing of the fruit and harvest is of exceeding beauty, and "these Thy gifts" are placed in the hands of the brother chef as a kind of Viaticum or food for the journey.

Above all the brother must be a man of God, a man of prayer, "full of the Spirit and of wisdom."

A great orator was once delivering a magnificent sermon in a famous church and the people were deeply moved. It was revealed to a holy person that the fruit of the sermon came from the prayers of the saintly old brother sacristan who knelt at the foot of the pulpit saying his Beads that God would touch their hearts.



Brother Lawrence, O.S.B.,
Carpenter



Brother Augustine, O.S.B.,
Tailor

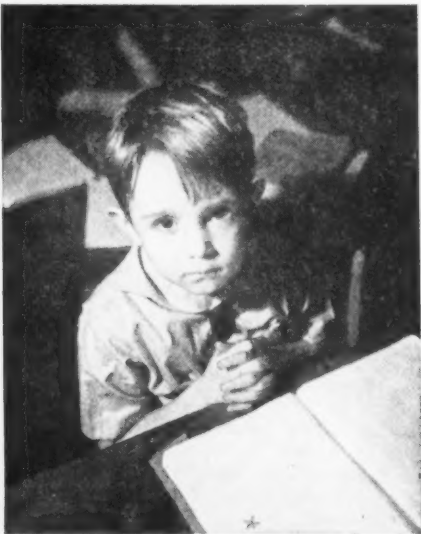
Girls Are Not Drafted— They Enlist

THE SISTERS ADORERS OF THE MOST PRECIOUS BLOOD

The community of the Sisters Adorers of the Most Precious Blood is found on four continents. It was founded in Italy in 1834, and has spread and grown until it embraces nine provinces, each with from twenty to sixty mission houses. It is at Rome, the center of the whole community, that the Superior General of all the provinces and houses, Mother Pia de'Kossi, lives. There are four provinces in Italy, a province in Liechtenstein, a province in Yugoslavia and three provinces in the United States. These last are:

- | | |
|-----------------------|---|
| Province of Ruma— | Provincial Motherhouse
Sisters Adorers of the
Most Precious Blood
Ruma (P. O. Red Bud),
Illinois |
| Province of Columbia— | Provincial Motherhouse
Sisters Adorers of the
Most Precious Blood
Gethsemane
Columbia, Pennsylvania |
| Province of Wichita— | Provincial Motherhouse
and Novitiate
Sisters Adorers of the
Most Precious Blood
McCormick and Sheridan
Wichita, Kansas |

There is a mission in Brazil subject to the Province of Liechtenstein. Dependent on the Province of Ruma are three mission groups in Shantung, China. The American Adorers working in China are now interned in a Spanish convent in Peking, but of course will continue their work after the war.



WACS AND WAVES may be new in the dear old U.S.A., but the girls of the United States have been fighting ever since its beginning. And building on the idea that the pen is mightier than the sword—that ideas are more powerful than force—much of their fighting has been done in the classroom. These young women wearing the uniform of Christ's commissioned officers may be found studying in the great universities, nursing in the hospitals, experimenting in the laboratories, teaching anything from the alphabet to aeronautics, or from the making of dolls to the making of blueprints.

One of these Sisters, a teacher, boards a street car early Saturday morning, on her way to a college class at the nearby university. Wherever she goes, she bears the insignia of Christ, and leaves no doubt as to her Faith or her loyalty to it. In many minds, she occasions a query. Just what is she? What does she do? What does she stand for?



Babes in Toyland

A hard and calculating man of the business world looks up as she boards the streetcar. Mildly puzzled, he muses for a moment. She must have come from the academy down on 25th Street. He recalls that one of his under secretaries recently hired, had her recommendations from there. "It's strange, the influence those nuns have on girls," he says to himself; "but you can pick out an academy girl every time."

But Sister has walked farther into the car. A worried young mother watches her, and wonders at her calm face and quiet smile. "Her life must be a snap," the young mother thinks to herself. She little knows how near this nun comes to sharing the privilege Christ gave to none but His Mother Mary, of being both Virgin and Mother. She cannot read the Sister's thoughts, but if she could, she would be surprised to know that they are filled with prayerful concern for Dolores, who is having such a struggle just now with the fourth commandment; and Jean, who is bothered about the ninth; and Mary, who is so eager to become a Catholic and cannot get the permission; and Bill, who is far away fighting and is leaning heavily on the prayers of his former teacher; and... well, just countless others. The secret of the calm face—did the little mother but know it—is not the lack of heavy responsibilities, but the sharing of them with the Best Man of all, our Lord, in complete calm and trust.

As Sister reaches the back of the car and prepares to stand near the exit door, since there is no seat available, a lad of sixteen jumps up and says, "Please, Ma'am." Now Sister is, according to

Christ's directions, wily as a serpent and simple as a dove. She can tell by the boy's way of addressing her that he is not a Catholic, but merely one of the many people who are prepared to honor and respect consecrated virginity—someone who knows Sisters are the "real thing," and who reads a soul's beauty in the modest happiness of a Sister's face. As Sister graciously accepts the proffered seat, she drops a quiet remark that will keep up the boy's self-respect in later struggles to be manly and true, and inwardly she prays that our Lord may add the grace to make her kindly word helpful to him.

Sister finds herself seated beside a dear old white-haired lady, one of "our own." "Please, Sister, I have such confidence in your prayers. Whisper one for my laddie overseas." ... So it goes on from moment to moment, and from day to day. The

outside world finds the religious teacher someone to admire for her accomplishments, to respect for her character, to trust for the charity of Christ which urges her.

An hour later Sister may be deeply engrossed in the perplexities of calculus or the depths of philosophy or the expansiveness of education. She may not be noted for brilliance (for many girls who enter the convent de-

vote themselves to intellectual pursuits to an extent that their talents would not have warranted under other circumstances), but she works hard, and real-



Happy Novices

Postulants—Sisters in Spe





ly achieves. Sister looks not for grade reports, but for the use she can make of her university work in becoming a truer woman, a better teacher, a more understanding guide, and, above all, a holier Christian.

What do her pupils judge the teaching Sister to be? Here is the challenge of challenges. Teaching Sisters find themselves in many varying positions. Some of them teach little foreign children how to read haltingly in a language that they must learn as they read. Some teach little tots, whose mothers have no time for them, or whose homes are broken, the first sweet little intimacies of a child with its God—and it is “God bless SISTER and Bobby and Dottie and me.” The modern world has great need of its religious teachers to supply for its lack of religious mothers. Some Sisters teach rebellious and puzzled sixth graders, and what is even better than teaching them, understand them. And so on, up the line, till we come to the Catholic colleges where the Sisters teach, fully qualified, the difficult and hidden mysteries of human and divine knowledge. But always it is, “I teach Mary *in order that* she may love and serve God in this life AND in the next.”

Most of the teaching Sisters are in the grade schools. In fact, some communities make it their practice to accept schools largely in rural districts. In these, particularly, the life which the outside world thinks so dry and dull is interesting and varied in its activities. A teacher in a rural community may have four grades in one room, and that means a crowded and varied schedule. And she usually has the privilege of doing the sacristy work for the parish church, a highly prized appointment. There are the altar boys to teach, the altar linens to prepare, to keep clean and in order. There are the big church functions—and the little ones—to get ready for. Perhaps a Sister is the church organist: Then she and her pupils have the joy of preparing the music that helps put each feast into the people of the parish. Sometimes there are Saturday or Sunday instructions for children who live too far away to attend the parochial school, or for children of a neighboring parish too small and poor to build and maintain a school of its own. Many of



the Sisters who are physically strong enough look forward to a summer spent in teaching one or more religious vacation schools. These are delightful and satisfying appointments. Few tasks that a teaching Sister is asked to do in God's vineyard meet with more loving appreciation than that of teaching vacation school.

But let us go back to the academy Sister whose days we are following. She meets some one hundred fifty girls every day, all of high school age. First and most especially in her care are the girls of her own class, or homeroom, but there are others whom she teaches every day and helps whatever way she can. Sister comes to them each morning fresh from early Mass and Communion, and full of the ideal that guides all her teaching days. Just this morning she has prayed, as she does daily:

O Sacred Host, make me a monst'rance worthy of Thee;

Win to Thyself the hearts of others through me. When I can do Thy work, let me not fear blame; Let no weariness keep me from the defense of Thy Name.

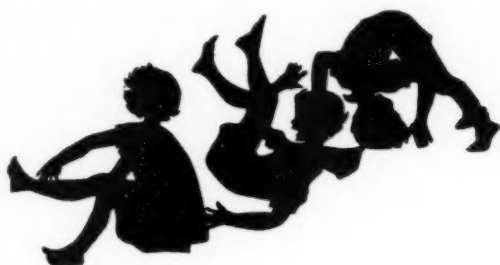
Let all who look on me see not myself, but Thee. Let me not e'er be praised or blamed but as Thyself would be.

What do the girls think of Sister? There is Jean, the problem child just now. She thinks Sister doesn't understand modern girls. Yet she may come to realize, through Sister's skillful treatment of her problems, that Sister does indeed know how to deal with the modern girl. Then there is Mary Virginia, who idolizes Sister, and imitates everything about her—Virginia gets stern treatment, and is forever wondering why Sister just doesn't realize how much she looks up to her. She little knows that Sister, with the wisdom of a mother, though quite willing to guide her, is too loyal to the girl's best interests to allow Mary Virginia to become too much wrapped up in her.



And so we might go on, as Sister does, to each of her girls. Each has her own, partly correct and partly wrong idea of Sister, yet each finds in her an ideal, a wise mother, a willing and self-sacrificing guide. Sister's influence on the girls is one that wears well. Most of them will think even more highly of her fifteen years from now, when maturity has made them wise and given them bases of comparison.

The day goes on.... Perhaps Sister teaches religion, or homemaking, or maybe it is algebra, or physics, or English. She gives her all, and that means the Christ she bears within her, to all with whom she comes in contact. At the day's end she is often very tired. Sometimes she is sad because, in spite of her intense desire to give, she sees so many forget or neglect our Lord's claims on them.



Always she has realized, more with each succeeding day, how much of God's love and grace it takes to bring her charges and the other souls she prays for to full development and true happiness. So in the evening, there is much remaining for her to do. After preparing the next day's teaching plans, she hastens to finish her "study hour" by taking to Jesus in the Blessed Sacrament her work and its problems, which, one by one, she thinks over and prays over.



Here she fills her soul, as the Samaritan woman her pitcher, with the living waters of grace, and next day pours them out unstintingly.

Then comes the recreation hour. Here Sister joins the rest of her little or big family, the Sisters with whom she works day after day. Not only the



teachers are here, but also the other Sisters that mean so much to the work of a teaching order, the Sisters who do cooking, cleaning, laundering, sewing and the other work without which no community of teaching Sisters could get along. Mingling with each other, the Sisters can exchange incidents of the day, relax, and, often enough, "just have fun." But these are high secrets, and if you want to know just exactly how the fun is created, well—Are you qualified for admission?

REQUIREMENTS FOR ONE WHO WANTS TO BE A SISTER

The basic requirement for being a good Sister is, of course, being a good Catholic. Incidentally, that is not primarily for the girl concerned to judge; probably her confessor, or the priest that knows her best, is the proper judge. *One does not have to be saintly, or "pious,"* to make a good nun, but must honestly

WANT TO DO THE RIGHT THING.

Aspirants to community life are sometimes told that for a religious three "bones" are required of a girl of ordinary talent:

A wishbone— The desire to give oneself wholly to God as a religious.

A backbone— The firmness of character to live up to the challenges and requirements of a life for Christ.

A funnybone—The common sense and courage to laugh off the little difficulties and to join in the deep joyousness of women who, having given all to God, have no worries and no frustrated hopes.

These are general requirements. Each community has its particular goals, and therefore its particular requirements.

PURPOSE

The Sisters Adorers of the Most Precious Blood may be found in almost every kind of apostolic work. But when you see the Precious Blood Sister teaching in grade school, academy, or college; attending the needs of the sick in the hospitals; caring for the aged and the orphaned; giving Saturday or Sunday school instruction in some parish that cannot maintain a school; preparing a class of First Communicants in a religious vacation school in some bigoted place where her very presence causes at first mingled scandal and surprise, and eventually better understanding; acting as moderator of a club or arranging accommodations for lay retreatants; baptizing dying babies on a Chinese "harvest trip"—do not misunderstand her. Though she has promised to exercise in every way possible the works of zeal, as the needs of the Church require, foremost in her mind is always the intention to give her all to Jesus and by her work for Him to become wholly His, a saint. That is why, whenever a call for a new field of work comes, Adorers of the Most Precious Blood are found eager to enter it. For the closer one's union with Him, the more eager one is to work for Christ.

CHIEF MARKS

The one great common aim of all religious orders, whether active or contemplative, is to honor and glorify God through the sanctity of their members. All religious therefore have an obligation of striving for personal holiness. The book of Rules or Constitutions of each religious community sets forth to its members the special means through which they are to strive for holiness. Usually these are the faithful observance of the three vows of poverty, chastity, and obedience, the keeping of the Rules and Constitutions, and the faithful performance, for the honor and glory of God, of that one of the order's works of mercy to which the religious

has been assigned. No one with mere human resources would dare aspire to so noble an achievement. To fortify herself with power from on high the Sister, at the beginning of each day, spends a half hour or an hour, as her particular Constitutions require, in silent intercourse with her Divine Spouse, her Lord and Master. This exercise, commonly called meditation, is followed by the Holy Sacrifice of the Mass, where she offers herself and prays through, with and in our Lord Jesus Christ to the Father Almighty for her own salvation and that of the whole world. The devout attendance at Holy Mass is by far the Sister's greatest daily act. She consummates the Holy Sacrifice of the Mass through the reception of Holy Communion. Her soul thus nourished, she is ready to begin the day's work for God.

But with so high an aim as sanctity, the Sister needs to turn to God for fresh strength throughout the day. Thus it is that at times arranged to fit in well with assigned work in school, hospital, orphanage, kitchen, sewing room, and so on, the community assembles in the chapel for the prayers and exercises prescribed by the Constitutions. It is here that the special character of the devotion of each separate community particularly shows itself. In many communities the Office is recited. The Sisters Adorers of the Most Precious Blood have instead a daily hour of adoration in honor of the Most Precious Blood. Devotion to the Precious Blood and through it an endeavor to follow closely in the footsteps of her Divine Master is the special mark of the Sister Adorer of the Most Precious Blood.

REQUIREMENTS

The requirements are quite simple. Girls between the ages of fourteen and thirty-five (an older girl is sometimes accepted if otherwise satisfactory), that have reasonably good health, and the general requirements of "wishbone, backbone, and funnybone," may apply. Poverty of parents is no obstacle to a good girl, and there are no special educational requirements. Of course, if a girl has considerable education, it will be an asset, but, if she does not, the community will supply what is lacking.

There it is, girls. A challenge. Should you wish to answer it, talk it over with a Sister of the community whom you know, or write to the Mother Provincial of one of the three provinces in the United States. Simple, isn't it? But permanent and wonderful.—"They that instruct others unto justice will shine like stars for all eternity."

Sisters of the Good Shepherd

The Sisters commonly known as Good Shepherd Nuns owe their origin to St. John Eudes, who during his missionary life became aware of the great need for places of shelter or refuge for girls and women of dissolute habits who wished to do penance and lead Christian lives. To meet this need he founded the order of "Our Lady of Charity of the Refuge," at Caen, France, in 1641. The order was rather slow in spreading, owing partly to the completely autonomous character of each house. But in 1835 St. Mary Euphrasia Pelletier (canonized in 1940) formed a new branch of the order at Angers, France, under the title of "Our Lady of the Good Shepherd," the government of which is centralized at the Motherhouse in Angers. Since this time the order has spread rapidly. In the United States the autonomous houses are 10 in number, while those subject to the Generalate in Angers are divided into 6 Provinces with foundations in at least 44 dioceses of the United States and Canada.



IN MY Father's house there are many mansions." When our Saviour spoke these words to His troubled apostles on the eve of that first tragic Good Friday, He referred, of course, to the heavenly home, where there is room for all, where kings and paupers, widows and virgins, octogenarians and infants find their eternal dwelling.

But when our Lord prepared for His bodily departure from our earth, He organized here below a mystical replica of His Father's house in which also

there are many mansions. The diversity of Catholic religious life is manifest in the variety of garbs, now gay, now somber, now black, now white, and sometimes all shades in between. Should a woman seek to serve God in utter seclusion, there are communities where she may do so. On the other hand, if it is the active ministry to God's poor or incurables, lepers, defectives, orphaned, or homeless, there are numerous institutions where that will be her work. There are Perpetual Adorers of the Blessed Sacrament, there are teaching, nursing, and missionary sisterhoods, keepers of foundling homes and asylums, parish visitors, and many other kinds of devoted workers in social fields.

To many, especially those living far from the big cities, it may come as a surprise and something of a shock to learn that there are Sisters whose work is the reclaiming of fallen women and girls and making of them either penitential religious or solid and virtuous lay women.

This work is doubtless very near the heart of Christ, since it is the work destined by Him for His Church. The world is sometimes scandalized, pharisaically we know, when a disreputable criminal is sought by the priest even on the death march to the electric chair. Such men "steal" heaven, it is

said. But the Catholic Church is the Church of sinners, since its Founder came not to call the just but sinners to repentance.

Those who would ban from society a fallen man or woman, or who would deny them a chance to regain their lost status are the whited sepulchres who in their pretended justice and self-glorification are above such company, but who, in reality, because of their loss of charity are dead and know it not. Christ did not condemn any fallen man or woman. He lifted them up and made saints out of them. That is what the Church does. A whole lifetime of sin can be obliterated in the time it takes to be contrite, and the passage from the gallows to the throne of Christ need be no longer than the passage from a monk's cell to that throne. Christ left this world from the gallows—not from an incense-laden sanctuary.

The Sisters of the Good Shepherd, i.e., the Institute of Our Lady of Charity of the Good Shepherd, is not a recent society. It has been active in the United States for a hundred years, having been transplanted here from Angers, France, in 1843. At the request of Bishop Flagnet of Bardstown it came to America in search of souls. At that time the Institute was already two centuries old.

It was the energetic and saintly priest, John Eudes, who dared undertake the work of salvaging unfortunate girls from lives of sin or from circumstances that would inevitably lead to such lives. I say "dared" because if any saint ever came to grips with Satan in the battle for souls this holy man did. His zeal for souls, of sinners as well as the sinless, was such that no obstacle, no suspicion on his character could deter him from his noble purpose, and in November, 1641, he succeeded in establishing at Caen, France, a place of refuge for those threatened by the chaotic moral conditions prevalent in the France of that day.

Like most works that defy the devil, this one was exposed to fire and sword. During the French Revolution in 1789 complete havoc destroyed the



1. Eighth Grade Graduates—1943 with Reverend Denis Hines, Chaplain
2. The Children's Yard
3. Domestic Science Demonstration
4. Class of 1943
5. Orchestra—1943
6. First Communion Class—1943

convents and scattered the sisters, but not for long. There was the expected resurrection from the ashes, and the Institute began to flourish, largely through the efforts of Sister, later Mother, Mary of St. Euphrasia. This holy nun—sometimes referred to as Co-founder of the Institute—was raised to the honors of the altar on May 2, 1940. She it was who obtained the approbation of Pope Gregory XVI in 1835 to change somewhat the status of the individual houses, which had been independent, and to join them together into a Generalate. One advantage of such unification was the ability to plan and execute missionary foundations. Only seven years later they were planting themselves in America, Louisville, Kentucky, being the first city to welcome them. From there they have spread to practically every large city in the United States. These numerous houses are grouped into six American provinces with novitiates in Saint Louis, Saint Paul, New York, Philadelphia, Baltimore, and Carthage, Ohio.

The object of the Order is threefold: To preserve young girls from evil; to reform women of evil life; and to superintend an Order called Magdalens, wherein women who have reformed may do penance, and perform good works for the rest of their lives. Some erroneously think that the Magdalens are a branch of the Good Shepherd Order.

The Good Shepherd Order is cloistered and follows the Rule of St. Augustine. Besides the three vows of poverty, chastity, and obedience, they take a fourth vow, to devote themselves to the rescue and uplift of unfortunate and fallen women. Some of the very highest society ladies have consecrated themselves to this blessed and heroic work. Only women of unblemished lives may join this Order.

The second group, the Magdalens, on the other hand, one of the glories of the work of Mother St. Euphrasia, admit sincere penitents as well as women of unsullied reputation. They live in a building apart from the Good Shepherd Nuns and are governed by a directress appointed by the Provincial Superior. They take the three vows of religion, live and dress according to the Carmelite Rule, and are under the jurisdiction of the Bishop in whose diocese they reside. The Magdalens observe perpetual cloister, living lives of penance and prayer. A member of the Magdalens never becomes a member of the Good Shepherd Order.

Besides these two Sisterhoods in the Convents of the Good Shepherd we may distinguish two other groups, the Preservation Class, and the Penitent Class. The Preservation Class is composed of orphans and destitute girls, taken into the convent for shelter and training until they reach the age

of nineteen. Reclaiming and educating these mal-adjusted children and young ladies is an important phase of the work undertaken by the Sisters. Whether the needed adjustment be mental, physical, or moral, or all three, the Nuns are equipped to bring it about. After a clinical examination and some preliminary treatments the child is given the regular primary school training and later the secondary, including the practical science of home economics, i.e., cooking, sewing, laundry work, etc.

It is the purpose of the Institute rather to forestall vice than to correct it, and for that reason great stress is laid on the character formation of those entrusted to the Sisters. It is not so much by lecturing as by precept and example that the Sisters inculcate in the minds of their charges self-reliance and other virtues required for a successful and independent life.

The Good Shepherd Convent in Louisville from the very beginning has made it a practice to take in the Colored children who were in need of such care. So successful has this work been that among the Colored children several vocations have developed to the Oblates of Mary in Baltimore, the Holy Family Sisters in New Orleans, and to the Colored Magdalens in Baltimore, the only community of Magdalens for the Colored in the Order. Since 1897 about five thousand Colored girls have been cared for in the Louisville home; more than seven hundred baptisms have been recorded.

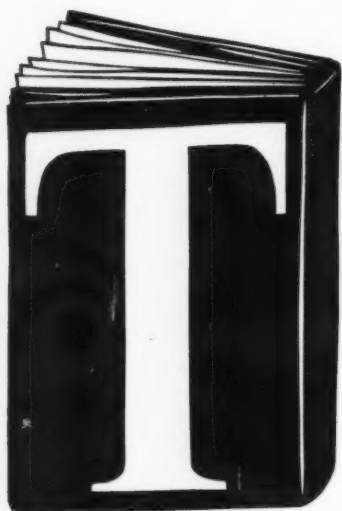
Finally the Penitent Class is made up of wayward girls, many of whom voluntarily seek the protection and care of the Sisters, while others are sent to the institution by their parents or guardians, or are brought by the officers of the law. Members of this class who have given sufficient proof of their sincere reformation of life, and who wish to dedicate their efforts to the spiritual improvement of their wayward associates, are invested with a simple black habit and are called Consecrates. While the Consecrates do not assume the responsibility of vows, by their good example they exercise an influence which in many cases is very effective. They may eventually become Magdalens, but are not admissible to the Order of the Good Shepherd.

Any young lady between the ages of sixteen and thirty who is sound of mind and body, whose reputation is unsullied, is eligible for admittance into the Novitiate of the Good Shepherd Nuns. Should anyone feel the desire to serve God in such a noble work, she may write for particulars to:

Mother Mary of St. Sylvester, Provincial
Provincial Convent of the Good Shepherd
Elmwood Post Office, Carthage, Ohio.

The Marianists — High School Specialists

Brother Bernard Horst, S.M.



O CALL the Brothers of Mary "High School Specialists" is to give only part of the picture of their setup in the United States, yet it is an important part, and an interesting part. For they staff high schools from coast to coast, as well as in extra-territorial United States in Puerto Rico and the Territory of Hawaii. The two American Provinces of the Society of Mary have in fact 33 high schools located in these cities: Alameda, Belleville, Brooklyn, Cincinnati, Clayton, Cleveland, Chicago, Covington, Dayton, Detroit, East St. Louis, Hamilton, Kirkwood, Mineola, Philadelphia, Pittsburgh, San Antonio, San Francisco, Sioux City, St. Louis, and Victoria; in the Territory of Hawaii, at Hilo, Honolulu, and Wailuku; and in Puerto Rico, at Ponce and Rio Piedras. The American Provinces have high schools also in Canada at St. Boniface, in South America at Lima, Peru, and in China at Tsinan.

Reports from these 33 high schools show in January, 1944, a total enrollment of 11,729 students. Each of these schools, it can

be readily understood, requires a complex faculty of specially trained men to carry out a complete high school program of scholastic and co-curricular activities in the spiritual, intellectual, and physical fields.

And every Marianist who is sent to fill a post on one of these faculties represents years of training, first for his own religious and intellectual life, and secondly for his professional life as an educator. This training is imparted in houses of formation, as will be described later. It would, moreover, be true to say that when his formal education at the motherhouse has been completed, it is, in another sense, really just beginning. For from then on, he learns by doing. Experience teaches him, as nothing else can, to master the great art—the art of arts—Christian education of youth.

Hundreds of Marianists have been acquiring that art in high schools throughout the United States. Most of them have taught in several schools in different parts of the country. The fruit of decades of experience in this field has been accumulated and handed down within the religious family of the Society of Mary from the older to the younger members. The Brothers can justly pride themselves therefore on traditions of fine teaching.

As a young teacher in a large high school a few years ago I myself received such hints about teaching from an older Brother who had not missed teaching school for a single day in forty-five years!

The title "Brothers of Mary," by which the faculties of these schools



A Marianist Teaching Commercial Art

are popularly known, is in one way a misnomer, but in another it is not. It is a misnomer if it is taken in too strict a sense, since the Society of Mary is composed not only of Brothers, but of Brothers and Priests. The Brothers again are divided into two groups, those who teach, and those who are engaged in manual labor. The name is not a misnomer in that it aptly expresses a great trait or bond of unity that unites the members of all three of these groups, a bond which is often called "family spirit." In truth, the three groups do constitute but one religious family. The Constitutions of the Society on this point stipulate that "the Society of Mary is composed of priests and lay members, who form one and the same Congregation, in which all equally enjoy the title and prerogative of members of the Society." They differ only in the special functions proper to each group, such as those duties proper to the priesthood.

Priests, Teaching Brothers, and Working Brothers—all are needed, and all admirably blend in constituting the personnel of each religious house and in staffing the school it serves. Priests perform the clerical services in house and school as well as teach; the Teaching Brothers form the greater part of the faculty; and the Working Brothers care for the material needs of both the religious house and school, as well as teach various manual arts.

The family spirit that unites the Marianists in their religious life and promotes unity of effort is reflected in the unity of purpose and "school spirit" among the students themselves, till all become equal members of one large family whose Head is Christ, and whose Mother, Mary.

Devotion to Mary, the great Mother of God, is the legacy which the holy Founder of the Marianists, Father William Joseph Chaminade, left to his Society as a characteristic trait. Father Chaminade called this devotion "filial piety to the Blessed Virgin Mary." By it the members of the Society are inspired to imitate Christ in this, one of His most characteristic features, His filial devotion to His Mother. Marianists and their students the world over endeavor, therefore, to the best of their ability to reproduce in themselves the great love of Christ towards His Mother, and under her guidance, as other sons of Mary, to imitate Christ in His work of the salvation of souls. "The Society," state the Constitutions, "has but one object in view—the most faithful imitation of Jesus Christ, Son of God, become Son of Mary for the salvation of mankind."

And Jesus Christ, the model of Marianists, the model of all religious, the model of all Christians,

came to earth to save all mankind. After His example, therefore, Father Chaminade in establishing his religious Society did not limit its scope to the welfare of any particular group of people, but gave to it a universal apostolate, the salvation of souls. The principal means which the Society uses is education. Other works of zeal to which it devotes itself are sodalities of the Blessed Virgin, parishes, preaching, retreats, missions, and the management of orphan asylums and agricultural schools.

The activities of the Society in the field of high school education in the United States is, as said above, only part of the picture. The full picture shows that in addition to the students in secondary schools, the Marianists educate 2,463 students in five colleges and universities, and 4,447 boys in elementary schools. This brings the total to 18,639 boys and young men in the care of the two American Provinces of the Society. Some other details in the picture are several parishes, a large orphanage in Brooklyn, postulants, novitiates, and scholasticates for the preparation of new members for the Society, and the motherhouses of the two Provinces at Dayton, Ohio, and Kirkwood, Mo.

The American Provinces also support and staff mission schools in China. Schools at Hankow and Tsinan have fallen into the hands of the Japanese, and the Marianists there have been exchanged as prisoners and returned to the United States aboard the *Gripsholm*. The school of Tsinan however with 1350 pupils continues to operate under the management of three Austrian Brothers who as citizens of a country allied to Japan are permitted to remain.

The Society throughout the world embraces seven provinces and two vice-provinces, and has houses in all five continents. The total number of Marianists is approximately 2,200, of whom 836 are in the two American Provinces.

War or peace, education must go on, to train even better citizens for the future peace. According to an incomplete list published in the January issue of *The Marianists*, the Society's publication in the United States, 12,255 alumni of schools staffed by the Brothers of Mary are in the armed forces of our country. 128 others have already paid the supreme price to secure the principles of freedom for which our forces are fighting. Ever more and more Priests and Brothers will be needed to educate future generations to live by, and safeguard, these principles purchased at such a price.

The only obstacle that prevents the Society from immediately opening several new schools is an insufficiency of personnel. And American youth alone can rise to meet that insufficiency.



"Brother Bill" will answer your questions....



....talk it over with Mom and Pop....



....ask the advice of your Pastor....

Dear Jack,

I realize from what you have told me that you have caught something of that great dream for a much better America for the future. Can you dream of anything more noble than of giving your life as a Priest or Brother to the vitally important work of Catholic education in the United States? Why not enlist immediately in the army of peace by joining the ranks of the Marianists who are even now actively engaged in the field?

Fancy must become fact; dreams must become deeds. Let's therefore be practical. Suppose you wanted to be a Marianist. Just what would you do?

Obtain official documents....

There are a number of official papers to be obtained first: your baptismal certificate, Mom and Pop's marriage certificate, letters of recommendation from your pastor and school principal, a transcript of your grades, and a report on your physical fitness from your doctor. Then you'll have to get together clothing and other necessary articles, about which Brother Bill can inform you.

Finally, you'll fill out an application blank and write a letter to the Reverend Provincial of the Marianists, stating exactly why you want to become a Marianist.

Say "Good-bye" at home....

Towards the end of the summer you'll leave home. It'll be pretty hard to break away. Mom and Jo Ann will cry and Dad will look glum, but down deep in their hearts, they'll be mighty proud that you're going to be a son and apostle of Mary Immaculate.

Say "Hello" at the Postulate....

Soon you'll arrive at the Postulate in Dayton, Ohio. The Brothers will be there to

greet you and make you feel you're going to be one of them. You will be introduced to Brother Frank, who has charge of the postulants.

Enjoy plenty of fun....

In the next few weeks Brother Frank will make up baseball and tennis teams. You'll go on hikes once in a while. You'll have a grand picnic up in the woods. And there'll be swimming every day until it gets too cold.

Unite yourself with Jesus....

When the feeling of strangeness wears off you'll really like it in the Postulate. You'll follow a regular program each day. Early in the fresh coolness of each morning you'll say Morning Prayers with the other fellows. You'll have an opportunity to go to Mass and Communion every day. Before lunch, all the postulants will assemble in the study hall for the recitation of the Little Office of the Immaculate Conception. At 3 o'clock every day the big bell in the tower will ring and everyone will stop and reverently say for himself the beautiful little "Three O'Clock Prayer," in remembrance of the hour of salvation when Jesus dying gave us as children to His Mother. In the evening, you'll say Night Prayers in the large chapel with the Brothers. After a month or so you'll find a certain calmness and contentment stealing over you; you'll like the silence and recollection that postulants learn to observe.

Pitch in and work....

You'll also have some work that you'll find interesting. Brother Frank will give each boy some housework to do, and you'll learn to take a pride in making your department "shine" for Christ and Mary. Some days you'll help out on the farm with the cornshocking or gathering vegetables or digging potatoes; or Brother Frank may need some help with painting the



....then the physic exam
ting out for the Stulate
welcome to the Marianist fa
the promises of the Post
are important and thorough
fore the Blessed Sacrament
fast and varied....

backstops on the outdoor ba
rolling the tennis courts.

Consecrate yourself to Mary

There'll come a day when
Promises of the Postulate a
of Consecration to Mary a
become a postulant.

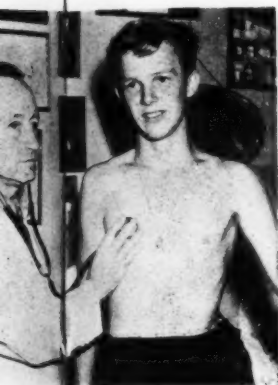
Finish up your high school.

In September school will a
spending much of your time
study hall, where you will fi
ing easier and more inter
were at home.



vice of the Pastor

The Marianists, also known as the Brothers of Mary, or the Society of Mary, is a modern Congregation founded at Bordeaux, France, in 1817, by William Joseph Chaminade. The Society was an outgrowth of the vast sodality work of Father Chaminade in and around Bordeaux. The spread of the Society was very rapid, and it is now represented in France, Belgium, Germany, Austria, Switzerland, the United States, Canada, Spain, Italy, Luxembourg, Mexico, China, Africa, Japan, Syria, the Hawaiian Islands, and various countries of South America. Since 1903 the General House is at Nivelles, Belgium. Christian education, though not the exclusive work of the Society, is the most widespread of its activities. Here in the United States the members are engaged in upper grade, High School, and University work. The Congregation has both Priests and Brothers, all of whom lead a common life under the same rule. In the United States there are two Provinces, the St. Louis Province, with Motherhouse Maryhurst Normal, Kirkwood, Missouri, and the Cincinnati Province with Motherhouse Mt. St. John, Dayton, Ohio.



the physic exam (above) set-
for the Postulate in Dayton
the Marianist family making
es of the Postulate studies
ant and thorough prayer be-
lessed Sacrament sports are
ried



the outdoor basketball courts or
ennis courts.

yourself Mary

come a day when you make the
the Postulate and the public Act
ion to Mary and thus officially
tulant.

ur high school

per school will start, and you'll be
ch of your time in the spacious
here you will find studies becom-
and more interesting than they





....everyone lends a helping hand....



....keeping up your hobbies....

Study the life of Marianists....

During your year, or years, of Postulate, Brother Frank and Father John, postulants' chaplain, will slowly accustom you to the life of the Marianists and teach you their spirit. They'll teach you something of Poverty, of Chastity, and of Obedience; and they will tell you how to become a faithful imitator of Jesus Christ, Son of God, become son of Mary for the salvation of mankind.

Then the year of Novitiate....

At last, at the completion of your high school studies, you'll enter the Novitiate. This is a year of intense religious formation. Here Poverty, Chastity, Obedience, and devotedness to Mary will become glorious realities in your life. You'll begin to taste that deep inner joy that comes to those who live in close union with Jesus and Mary. You'll learn here how to walk the Royal Road of the Cross that leads to eternal life. Here you will first don the garb that Marianists customarily wear, the Prince Albert frock coat.

You'll also study more in detail the Society of Mary and the three great "Fronts" of which it is composed.

To test your sincerity....

Above all, the year of Novitiate is one of test and trial to see whether you are man enough to be a faithful Marianist for life.

If you do prove yourself a man worthy of the highest of all vocations, capable of weathering the heats of the life-long war against the world, the flesh, and the devil, then, Jack, you will be permitted to advance to the foot of the Cross—you will have arrived at the Profession of Vows.

After this, it is "Brother Jack," and you move up to the Scholasticate. Here you continue the religious formation of the Novitiate, and you will also take up college studies, if you are to be a Teaching Brother or a Priest.

Each year during your Scholasticate you renew your vows for one year; at the end of the Scholasticate you will be sent out to a school to teach. Having completed from one to three years of teaching, you will make application for your final, perpetual vows in the Society.

If you are accepted for the priesthood, you will be summoned, after about three years of perpetual profession, to enter the seminary to take up theological studies in preparation for ordination.

That's the way of it, Jack. Think it over. Talk it over. Dream over it. Pray over it.



....investiture with the Marianist habit....

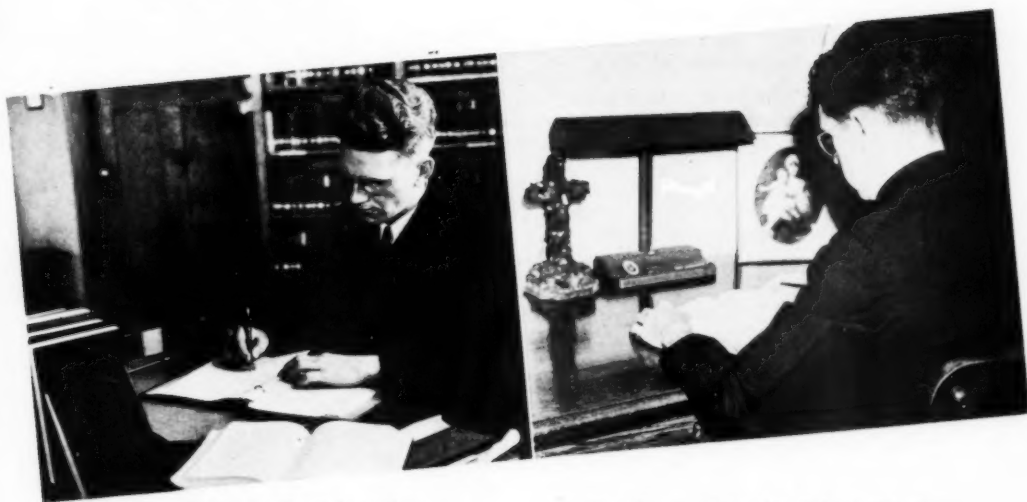


....Profession of Vows....

For further information consult the Superior of a Marianist institution in your vicinity or write to:

Rev. Father Superior
Mount St. John, R.D. 2
Dayton 10, Ohio

The Climax-- Profession of Vows



....college studies in the Scholasticate....

....then the seminary for future Priests....



Preaching



Teaching



Working

The Priest, the Teaching Brother, and the Working Brother are the three elements that make the Society of Mary a well-rounded Society, suited to practically every type of apostolic work. The functions of Priest and Teaching Brother are rather easily understood. But those of the Working Brothers usually require explanation.

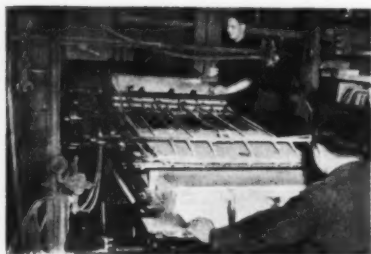
The Marianist Working Brother has an essential task to perform in the work of the Society as planned by its Founder, Father William Joseph Chaminade. For by his labor he contributes to the construction and maintenance of the establishments of the Society.

He has special talents in some field of labor, and these are trained and developed to make him an efficient associate in the general work of the Society. He is not therefore a man who has unsuccessfully striven for the position of Priest or Teaching Brother, but one who is attracted by the nobility of manual labor and decidedly chooses the status of Working Brother in which to make his positive contribution to the welfare of the Society of Mary. Actually many young men sufficiently talented to embrace the state of Priest or Teacher are now busily engaged as Working Brothers in the Society. But some of them *are* teachers. Such is the case in schools which give courses in crafts and the manual arts.

Working Brothers perform an even more important work, a spiritual one—that of prayer. The group of Working Brothers constitutes a “spiritual powerhouse” of contempla-



Carpentering



Printing



Dairying



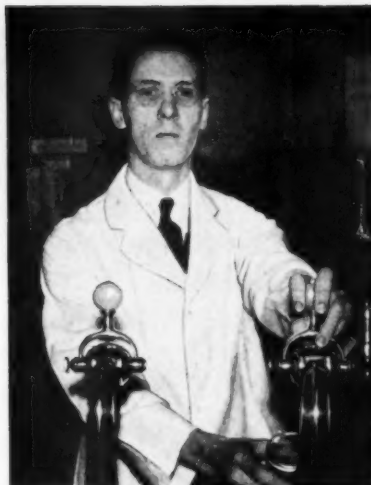
Stock farming



Superintendent of Maintenance



Linen Supply



School Cafeteria Management

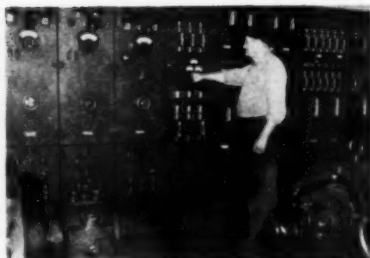
tive life within the Society. The nature of their work more easily permits them to enjoy uninterrupted recollection of the presence of God. Father Chaminade, writing of the Working Brothers, says: "The vocation to the religious life in general is a grace of predestination; but the disposition of Providence which destines a religious to manual labor is truly a favor of special predilection, because it removes him from the world and it facilitates union with God, to which all good religious aspire."

Candidates to this group generally undergo the same program of training that is followed by candidates to the Priesthood and Teaching Brotherhood. They receive the same high school education in the postulate (if they have not as yet graduated from high school), and attend the same novitiate. Still, a high school education is not an essential requisite for candidates to this group. Then they begin their specialized training, pursuing at the same time courses in religion and the basic liberal arts.

The skill of the Working Brothers gives to the Society an added degree of independence from extrinsic assistance, and perfects it as a society by making it more sufficient unto itself. Therefore in the Marianist organization these Brothers are not mere auxiliaries, but form an integral part; they form the "third front," and together with the Priests and Teaching Brothers, battle the forces of modern secularism under the standard of Mary. Their battle cry, "*Maria duce!*"



Stationary Engineering



Power plant control



Digging Potatoes



Corn shredding



So Beats the Heart....

The Order of Citeaux was established at Citeaux, Burgundy, in 1098, by St. Robert, Abbot of Molesme, to restore the literal observance of the Rule of St. Benedict. St. Robert retired with 20 companions to Citeaux to adopt a more severe mode of life and to restore the gravity and simplicity proper to monastic ceremonies. St. Alberic, his successor, gave the monks their white habit and obtained Apostolic protection for the Order. The outstanding man of this religious family was St. Bernard. The statutes were drafted by St. Stephen Harding and approved by Pope Callistus II in 1119. The Order is now divided into Cistercians of the Common Observance and the Cistercians of the Strict Observance. The latter are commonly known as Trappists, from the Abbey of La Trappe in France, where a stricter form of the Cistercian Rule was introduced in 1664 by Abbot de Rancé. Manual labor renders the monks self-supporting, but spiritual exercises occupy most of the day. The Trappists observe strict silence and undertake no missionary work of any kind.



HE MAN came down from the hills, with hatred inflaming his heart, and he paced the ramp of the mighty dam, an avenger, breathing his horrible threats. This "cursed thing" had flooded the valleys, had stilled the voice of the rivers.—They took him below to the hydro-electric plant and

they showed him a jetting stream that whirled the turbines; they told the story,—how light and power were born. Yet, anger still burned in an incredulous mind.—Then they took him along the way that steel towers led the cables. To humor him they stopped first at Farmer Jason's, to show how a bit of wire with mechanical aid could do such delightfully humorous things as: milk the cows, cook the meals, do the family's washing, and run little Bobby's train. And—a sly bit of a smile broke the tension of angry lips. They followed the silent cables to the sprawling expanse of the city, and with dizzying pace they traced the trail and all its by-paths. Through a maze of domestic appliances and all the brilliance of the social world he is led, past the clanging tram-car, through the roar of the subway train. With mouth agape he followed the "magic road" through the domains of industry's might, where huge drills and presses, giant cranes and all the mechanical genius of man were set into surging life and motion by the vivifying touch of the mysterious copper.—The man went back to his hills, chastened in thought and mind. Full content was he with the flood in the valleys and the rivers whose voices were stilled, for he soberly pondered the light and the power that slumbered in their silent depths.

It is so utterly strange that the modern mind which takes the marvelous mysteries of the natural order in full stride as matter of fact occurrences, should shrug its shoulders and scoff at the very mention of the supernatural. It is a bit perplexing that men who are no longer staggered at the thought of concert orchestras serenading a nation, or an international orator haranguing the world, should balk at the idea of ether waves that are prayers. It is irritating to a sense of proportions that those whose lives are so intimately established in the light and power of a mysterious current should rage at cloister walls that impound rivers of life only to send them coursing through the turbines of penance and prayer. Oh ye modern "man of the hills"! These too are hidden dynamos—from which the Holy Spirit traces lines of grace that bring light and power to the souls of men! Yet, except there be the focal point of faith, the faculty of piercing through will ever be an impossible thing; thus, the contemplative life as a vocation, is strictly a Catholic heritage and, outside the domains of Holy Mother Church, will ever be an enigma to men.

From the very infancy of the Church, the contemplative life had its accorded roles. The desert places that harbored John the Baptist and the Lamb of God, those forty days of fasting and prayer, and those frequent nights of vigil, became the refuge of that hardy race of spiritual giants, the "Fathers of the Desert." There are many passages in Sacred Scripture that give sanction to the contemplative life. Two in particular are classical in their defense. In the Book of Exodus we find Moses saying to Josue: "Choose out men and go and fight against Amalec... but, Moses and Aaron and Hur went

up upon the top of the hill . . . and when Moses lifted up his arms, Israel overcame; but if he let them down a little Amalec overcame."—So, the divine humor of it, Aaron and Hur supported the arms of Moses until "Josue put Amalec and his people to flight by the edge of the sword." More poignant still, is the incident in the New Testament of which the Fathers of the Church have so much to say: that moment at Bethany when Jesus answered Martha's kind rebuke of her sister with: "Mary hath chosen the better part." Representing the thought of the Fathers of the Church, St. Augustine succinctly states: "The Church knows of two ways of life divinely set before her. One is spent in the labor of action, the other in the reward of contemplation." All spiritual writers before and after who touch upon the contemplative life are unanimous in according to it a proper function in the Mystical Body of Christ. In our own time, the late Sovereign Pontiff Pius XI, who will go down in ecclesiastical history as the "Pope of the Missions," passed many a public encomium on the efficacy of the spiritual labors of the cloistered nun and monk. In his "Unbratitem" the Pope wrote: "All those, who, according to their rule lead a secluded life remote from the world and who not only assiduously contemplate the divine mysteries and the eternal truths and pour forth ardent and continual prayers to God that His kingdom may flourish and be daily spread more widely, but who also atone for the sins of other men still more than for their own by mortification, prescribed or voluntary, of mind and body—such indeed, must be said to have chosen the better part like Mary of Bethany—if the Lord calls them to it." In a word, that is as decisive as the thrust of a sword—a two-edged sword. The aspirant to the contemplative life has little need, then, of fear that he or she is embracing an out-moded form of spiritual life. The cloistered life of penance and prayer is so vibrantly new—so wholly alive—a vital organ in the Mystical Body of "Jesus Christ, yesterday, today, and the same forever!"

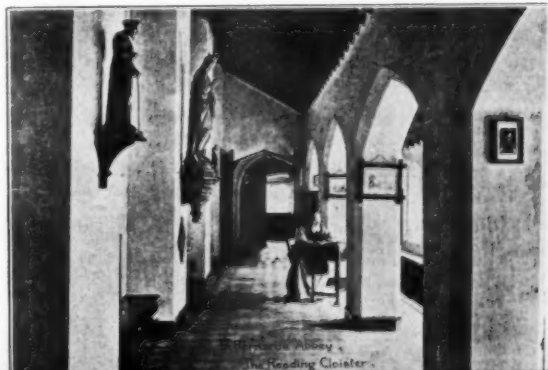
Holy Mother Church has the prudence that comes with centuries of "human living" as the Spouse of the Holy Ghost. The rules of all religious orders and congregations are adapted to the purpose for which they were founded. This same prudent procedure has been followed with regard to contemplative orders. There will be penance, definitely; there will be self-repression, a blessed ploughing under the self, but the harrowing things that some modern psychologists have to say about "extroverts" and "introverts" and their mutual incompatibility with "this un-natural form of existence" are

groundless in fact. Father Walter Farrell, O.P., in his "COMPANION TO THE SUMMA" nicely puts the lie to all fantastic notions when he writes: "Nature is never a sufficient explanation for a man. If he is fitted by nature for living the active life well, that means that he is fitted by nature to prepare himself well and quickly for the contemplative life; with the preparation over, he will probably throw himself whole-heartedly into the contemplative life with all the generosity of his passionate nature. But many a person with a natural aptitude for contemplation is far from a contemplative. In other words, this matter of natural aptitude is rather a question of the preparation necessary before embarking." There will be little need for wardrobe trunks and sport togs, but there will be a prime necessity for "the will to do!" and a heart big enough to embrace all men. The dear Christ will supply every need of strength. Remember His words? "You have not chosen Me, I have chosen you."—And, as to the altar of matrimony two walk the way, so to the altar of sacrifices there go two, and One has trod that way before!

For the contemplative life, as for all orders and congregations, there will be the three vows: Poverty, Chastity, and Obedience, with an additional vow of Stability in many instances. Poverty in vow and virtue purposes to sever the mooring lines that fasten one to temporalities. It will be the means of checking excess baggage, which a conquering Caesar impatiently called "*impedimenta*." True, there will be the tense reaction that comes with the sharp signal to "clear the decks for action!"—but, there will also be the carefree air that goes with "vagabonding the 'open road' with the Christ."

The contemplative life is essentially Nazareth. There we find the Virgin Mother, her Virgin Spouse, and Infinite Purity, Himself. In such companionship, *noblesse oblige* . . . Chastity is the proper element.

Every priest and religious is a *miles Christi*, a uniformed soldier of Christ, and, the uniform is not for dress-parade; it is gearing for the battle! The contemplative life is a state of spiritual warfare. In the heat of strife, orders must be carried





out with all dispatch—blindly—no questioning—no wavering! Hence, the vow of Obedience.

There are three things peculiar to the contemplative life that one will quickly learn to cherish, they are: separation, silence, and simplicity. There will be separation from the world; not the enforced isolation of the prison cell, but rather, the welcomed seclusion of the laboratory—the conservatory—the

studio. For, here there will be a happy processing of the natural to the supernatural—an attuning to the harmony of God and creation—a working in lights and shadows on the canvas of the soul. . . . There will be silence; not the bitter taciturnity of misanthropes or the immobility of stoics, but the soft stillness of falling snow—the noiselessness of Spring blossoming from bud to full bloom. Yes, it will be a land of silence, but it will also be the valley of a thousand smiles, for the Lord came not in the whirlwind—nor, indeed, in the dead calm—but in the quiet of the vesper breeze. . . . And there will be simplicity, a blessed simplicity. Father Mersch, S.J., the French theologian, in his work on the Morality of the Mystical Body of Christ brings out so clearly that since the Incarnation, we know that the required way of adoring, serving, and loving is our own manner; not the angelic, but the human way. One will find this attested to in the fact in the contemplative life. There will be the sublime simplicity of the Virgin Mother, who wrapped God in swaddling clothes and laid Him in a manger, “because there was no room in the inn.” This simplicity excludes all occasions for fanfares and publicity stunts; in its wholesome atmosphere the truly family spirit flourishes, while sophistication languishes and dies for want of grand-stands to play to.

It must ever be remembered that the contemplative vocation is a call to prayer, but prayer with penance. Therefore, together with the separation and silence, the rule will provide a penitential mode of life by regulating the diet, clothing, rest, forms of labor, and furnishing prudent acts of mortification. If zealously followed these will be most powerful instruments in slaying the “old man,”—whom St. Paul delights in belaboring. In this conquest of self all of the virtues will be called on to play important roles, and, once the war has been declared

there will be little chance for boredom. Cloister walls may stem the temptations of the world; penance and mortification will serve to trammel the flesh; yet they remain potential foes who can become very deadly at the most inopportune moment. However, there is one individual who will ever go about “like a roaring lion seeking whom he may devour” irrespective of cloister walls and monastery halls. This *persona non grata* and his satanic cohorts observe no sporting ethics; there is open season the year round and the contemplative is game for the “bagging.” So, there will be no dull moments, but constant fighting, and the fiercest blows will be struck where Pride crosses swords with Humility.

The rule and the conventual life, with all its abrasive powers are lethal weapons in the decreasing of the *Ego* and the increasing of Christ; yet, the dominant truth to grasp is that in all the phases of spiritual combat it is God, in a most realistic manner, divinising the soul—if it but cooperate with grace. The purging knife will cut; the prayer and chisel will bruise; but, always, the knife will be in the hand of a loving Father—the graver in the grasp of the Master Sculptor, Who is fashioning divinely. It will take fortitude—physical courage to cope with the “dimming of the bright lights” the absence of the “bustle and the going”—to conquer the hankering after the “flesh-pots of Egypt”; more essential will be the need of moral courage to keep getting up after the fall, or perhaps it was the real “knock-down”—to come smiling through when poor battered self is clamoring for a truce. Little wonder then that Trappist novitiates have known world-war “aces” whose physical courage made them steel-nerved combatants in a game of “Tag” with death in the sky, and yet who failed to come through with the moral courage that spells perseverance.—But, again, as always, the Father of Mercy will be at hand with His all-powerful aid, and one day the constant warfare against self-love, and the patient bearing of all crosses that come in the way will truly merit a plaintive cry to the Blessed Hound of Heaven: “Naked, I wait Thy love’s uplifted stroke! My harness, piece by piece Thou hast hewn from me and smitten me to my knee; I am defenseless utterly!” (Francis Thompson)—Then will the soul know the paradox of an utter abjection and immolation that makes it most powerful, that enables it to say with the saint of Avila: “Teresa of herself can do nothing; Teresa and Jesus can do all things!”

Much space has been allotted to the “Mechanics” and the “warrings” of the contemplative life; a word, then, about fruition. . . . With time for thoughtful rumination of a healthful diet that is

made up of spiritual instructions, readings of the Sacred Scripture, study of the Sacred Sciences, the lives of the saints, and commentaries on the spiritual life in general, the Holy Spirit can breathe the vivifying life of a realizing faith. Yes, the Spirit of Wisdom and Knowledge and Understanding brings a Penecostal fire that consumes all aged fears, for He brings a childlike faith that makes shepherds believe in angels, and kings, like little boys, to hitch their camels to a star. A faith that pierces through the accidentals of time to the great transcendental of eternity... and yet, with a joyous human touch that sees the Divine Sense of Humor in a Lover Who woos in brilliant sunsets and lazy creeks; snow-banks and roses, ... the patterns on butterfly wings ... in the homey aroma of baking bread or a cheerful grin. However, the curtain of night falls on the sunset, the full-blown rose withers and fades; the first dread touch of winter stills the butterfly wings, and the cheerful grin becomes a grimace in death ... to accentuate that these are not love's permanent trappings, but only the messages that plan an eternal trysting place.

The Virtue of Hope goes on record, sometimes, as being the "Forgotten Virtue." The magnificent part that this virtue plays in the life of a contemplative can be best summarized in saying that it begets a perfect abandonment to the Heavenly Father. "Not a union," the saints tell us, "for then we still have two individuals, ... but, unity, for then there is but One." This blessed hope gives the contemplative that implicit trust in the merits of the Jesus of Nazareth, the Jesus of Gethsemani, the Jesus of Calvary. With this trust is also the confidence of a kindred sharing with Jesus of Easter Morn, with Jesus of Ascension Thursday.

"There remain Faith, Hope, and Charity, these three; and the greatest of these is Charity."—Every phase of the contemplative life is shot through with love. Nowhere, though, is love more in its environment than in the Sacrifice of the Mass and Communion and in the Sacrifice of Praise, the Divine Office. Here, contemplatives fulfill with priests and religious throughout the world, the privilege of rendering, officially, adoration to the Triune God. True adoration and praise well from the springs of love; hence it is that we find the beautiful appointments of the Liturgy breathing the essence of the two commandments;—to love God with our whole heart, and the second "like to the first" to love our neighbor as ourselves. As the life of the Son of God, Incarnate, is portrayed before us in the Liturgy—as from feast to feast a tender love for His Mother and our Mother grows

stronger and dearer—as the lives of the saints, those cavaliers and ladies of the Christ, are portrayed in all their "folly of love"—as we pray for the souls languishing in the purifying flames of Purgatory—slowly there comes an irresistible, passionate love for the KING—slowly a realization of the magnificence of the Communion of Saints. With all this, comes consistently, a deeper and deeper appreciation of the Mystical Body of Christ on earth, more clearly comes the prayer of the Last Supper when Jesus bidding farewell prayed: "That they all may be one as Thou Father, in Me, and I in Thee; that they also may be one in Us."—St. Therese, The Little Flower, fell desperately in love with this Jesus. In reading St. Paul's first letter (12th chapter) to the Corinthians, in which he brings out the beautiful doctrine of the Mystical Body and the functions of the various members ... her heart was fired with the fierce desire of playing every role in the great drama of salvation. She would be apostle, prophet, martyr (dying a thousand deaths) a missionary, a priest; she would preach, teach, minister to all men ... yet all these things were denied her. Reading further, she found that St. Paul supplied the answer to her deepest desire—in his doctrine on Love. In her joy she cried; "I will be the Heart!" Yes, she would be the blood bank for the Church, and more, she would pulse a vivifying stream of love to the whole Mystical Body of Jesus. In the burning declaration of the little Carmelite of Lisieux rest the intense desires of every contemplative, for the words of St. Paul are likewise their challenge cry: "But if they were all one member, where would be the body? But now there are many members, indeed, yet one body. If one member suffer anything all the members suffer for it, or if one member glory, all the members rejoice with it. Now you are the members of Christ, and members of member!!" The Holy Father and the last infant baptized are Jesus ... we are one ... "to do the will of the Father!"—all the priests and religious, administering, preaching, teaching, nursing—are Jesus ... we are one ... "the realm of the world for Christ the King!"—men and women in all walks of life, men and boys bleeding on the battlefields of the world are Jesus ... we are one ... "we must love!"—this is the burden of its pulsing fighting song! ... this its throbbing symphony of life! ... as deep in the Mystical Body of Jesus Christ—SO BEATS THE HEART!!!

*The Little Sister of the Poor
is a Joan of Arc, a Florence
Nightingale and a Knight
Hospitaler rolled into one.*

The Valiant Daughters of Jeanne Jugan

Walter Sullivan, O.S.B.

The Little Sisters of the Poor were founded at St. Servan, France, in 1840, by the Abbe LePailleur, and Jeanne Jugan, Marie Jamet, and Virginie Tredaniel. The purpose of the Congregation is the spiritual and temporal care of the aged poor of both sexes. These people live in homes, entirely dependent on charity, the nuns providing for all their needs. The Constitutions are based on the Rule of St. Augustine, and the Sisters take a vow of hospitality. The congregation has spread over the whole world. In the United States there are three Provinces of the Order, established at Brooklyn, N. Y., Baltimore, Md., and Chicago, Ill., with houses in numerous dioceses. The General-Motherhouse is at St. Pern, France.



IF THERE is an American girl today with the verve and drive of Greer Garson playing the role of Madame Curie, the discipline of an army nurse serving the wounded on the battle-line, the tender humor and compassion of a successful mother of a family, and the deep trust in God of a bombardier in a flying fortress such a girl would thrill to the life and romance of the Little Sister of the Poor. For the Little Sister is a Joan of Arc, a Florence Nightingale, and a Knight Hospitaler rolled into one. Her life is a romance; not the soft and dewey romance of sultry Dorothy Lamour in a South Sea picture, nor the rapid-fire romance of the soldier-meets-girl affair, but the steel-blade romance of a valiant woman whose penetrating faith reveals Jesus Christ to her behind the wrinkled masks of the aged poor.

JEANNE JUGAN

Such a heroine was Jeanne Jugan who welcomed into her poor rooms at St. Servan in Brittany one winter night in 1839 an aged blind woman. Jeanne was somewhat uneasy

as to how her two companions, Virginie Tredaniel, and Francoise Aubert would receive her first aged guest. She might have spared herself the anxiety, for the two women received the poor creature with open arms. For the first time, Jesus in the guise of age and poverty had come to the Little Sisters of the Poor. "It was one of those moments," says Father Leroy, historian of the Congregation, "which pass without notice by the world, but which are recorded in the archives of heaven."

In receiving the poor old woman Jeanne took the first step in founding the Congregation, known today as "The Little Sisters of the Poor." Within a month they had twelve old women to keep. There arose the problem of feeding and clothing their

new family. Jeanne solved the problem by taking her basket on her arm and begging from door to door in the town of St. Servan. From that day to this the begging rounds became part of their role of life. It put the seal of Charity on the new institute, to house, clothe, and feed the poor, by the sole means of alms without any other security than trust in Divine Providence ever to provide what was needed.

May 29, 1842 Jeanne Jugan was elected first





superior with the affectionate title of "Good Mother." On August 15 of the same year Jeanne's little band made their private vows of chastity, and chose the name Sisters of the Poor to which the voice of the people soon affixed the adjective "Little."

"THE LITTLE WORK"

As Monsignor Sheen so eloquently expresses it: "In many languages, but particularly in English there are two words expressive of endearment: the word 'little' and the word 'poor.' Our Lord spoke of His Apostles as a 'little flock,' and the Irish, in particular, when they wish to express affection for anyone call them 'poor,' for example, the 'poor man' or 'you poor child.' It is a singular coincidence that both of these words so full of tenderness, should be combined in the title of one of our finest communities in the Church, which to the world is known as The Little Sisters of the Poor."

The Little Sisters, besides the usual vows of poverty, chastity, and obedience, bind themselves with a fourth vow of hospitality—to provide a home for old men and women who find themselves poor and helpless in their last days on earth. To comfort these aged and worn-out bodies, and to cheer their lonely hearts is the task of the Little Sister. This activity which so impresses the rather callous world, the Sisters call "The Little Work," because it is a

humble task and dear to the Sisters' hearts.

In an American city the Little Sisters used to call regularly on a banker who regularly gave them nothing. With a quiet "Thank you, sir," the sisters would leave to come back another day. One day as the beggars for the poor turned to leave, the banker said: "I've often wondered why you call yourselves 'Little' sisters, for both of you are quite tall. But today I begin to understand. Little in your language means humble. Take this bank note, for you well deserve your name."

The girl who wants to become a Little Sister needs more stamina than an arctic explorer, more patience than Madame Curie in her search for radium, more courage than a paratrooper dropping into space at ten thousand feet. It takes courage to accept abuse and humiliation. This kind of courage is rare and when a girl possesses it she is priceless.

The story is told that in the city of Lyons the Little Sisters called on a business man. Perhaps his liver was out of order, or maybe he had a sleepless night, for he launched forth on a tirade of abuse against all religious orders and the Little Sisters in particular. When he had exploded for five minutes and paused for breath, the Sister raised her eyes and said quietly: "Now, sir, that you have given me something for myself, won't you



please give me an alms for my poor?" The man was so taken aback at the effect of his outburst that with tears in his eyes he gave the Little Sisters a generous donation and asked them to call again.

BEGGARS FOR THE POOR

There are those who criticize the begging rounds of the Little Sisters of the Poor. We have social agencies today, say the critics, who are trained and equipped and richly endowed so that they can care for the old and feeble. We have insurance, they say, and old age pensions for the security of the aged poor. Why then, say the critics, is there so much bother of begging from door to door and from day to day? And to all these objections the Little Sister answers by taking up her basket and going forth to beg for her poor old "children." In the face of all this hue and cry about a more efficient way to aid the aged poor the Little Sisters point to one hundred and five years of absolute dependence on the Providence of God, to one hundred and five years of trust in the innate goodness of human nature, to one hundred and five years of real success.

The Little Sisters of the Poor cannot accept endowments or fixed revenues which would deprive them of the spirit of trusting in God's Providence without taking thought of tomorrow. So long as there are homeless and aged old people the valiant daughters of Jeanne Jugan go their rounds of mercy, taking from their benefactors a temporal gift, and leaving behind a blessing for their souls.

Perhaps it should be explained that the Little Sisters gladly accept any legacy which is not a trust fund. Thus the bequest of John Reitz built the home for the aged in Evansville; Patrick Brannigan paid for the home in Providence, R. I.; Bishop Lillis donated the chapel at Kansas City in memory of his parents. Such outright gifts are gratefully received, but federal old aged pensions, county support, or community fund assistance are refused today as they always were.

Is the trust of the Little Sisters in Providence really justified by results? Examine their records and you will see that the triumph of the Little Sisters over obstacles is not a calculated result of business efficiency, but a victory of faith and a monument to the mercy of God and human generosity.

In the very heart of the depression in 1933 Monsignor John Hunt made this observation during a radio address in Detroit: "In this city the Little Sisters of the Poor are caring for three hundred old

men and women whose loved ones have died or abandoned them—three hundred pathetic helpless old people who ask of life only shelter from the cold and a little bread. The Little Sisters welcome these helpless ones and draw the feeble old bodies and the tired warped minds into the warmth of their love."

Whence comes their power of love? Whence their fidelity to the most abandoned of mankind? The only answer to that is the kindling flame of charity that burns in the heart of the Little Sister. While begging for voluntary poverty's sake is repellent to the sensitive natures of these refined and heroic women, we remember that they hold up their humiliations and hardships against the unfading brilliance of heaven's glories.

Even from a human point of view the life of the Little Sister is admirably well balanced and sane. There is little or none of the modern nervous disorders among these consecrated virgins, whose love is not centered on themselves, but on their helpless old people; their life is too much taken up with others to allow them leisure to grow sickly sentimental about real or imagined ailments.

Here is a life for the vivacious Catholic American girl independent of the services of the psychiatrist. Her life is well balanced, for it is a daily generous outpouring of love upon others who are in no position to repay her priceless charity. Fair prey for the mental specialist is the bottled-up woman who clasps her precious gift of love to herself, and lacks the charity and warmth to become generously interested in the helpless.

THE OLD FOLKS AT HOME

Over the front entrance to the property of the Little Sisters in Evansville a wrought-iron sign announces to the passer-by that this is the "Home for the Aged." Every foundation of the Little Sisters of the Poor is called a "home," and a home it really is for the aged men and women who live there. The Sisters try to mould the guests into the pattern of a happy family. This is an heroic task, for into the home come hardened and set personalities, who, up to the time they enter, have lived their own lives, perhaps within a shell of aloofness and irascibility. Crotchety and suspicious at first, maybe, these aged "children" of the Sisters mellow and thaw out within the walls of the home where the fire of sweet charity burns so steadily.

Since so many of the old folks who come to the home to spend their last days have drifted far from the practice of their faith, the home becomes what

Bishop Chartrand of beloved memory once called it—"a gate of heaven for the aged poor." Since 1914, when Father Vincent Wagner, O.S.B., became chaplain of the Evansville home, 294 persons were baptized while numerous others returned to the practice of the Catholic Faith after being out of the Church for as long as sixty to sixty-seven years.

THE BLIND ATHEIST

The religious atmosphere of daily Mass, the good example of the other old people and of the Little Sisters, and the kindness of the chaplain procure for very many aged poor the precious boon of a truly happy death. It is also unhappily true that those who leave the home and revert to their old ways and habits seldom make a good ending.

Some conversions to the Faith are unusually striking. A hardened infidel who was also blind once came to the home in Evansville to spend his remaining days under the sheltering care of the religious, and often ridiculed the Faith of the other old men. He had read deeply in the writings of Robert Ingersoll, the brilliant American lecturer and writer who left behind him such a sad contribution to his fellowmen—his much publicized atheism. The Little Sisters were alarmed for the faith of the other old people. The man was dangerous. For months the Sisters stormed heaven with daily prayers for their blind atheist. Repeatedly he refused the advances of the chaplain, and the mention of God and religion infuriated him. In his last illness he himself sent for the priest and was baptized and received the last rites of the Catholic Church. He lingered for several weeks thereafter but his mind was gone completely. His only lucid moments occurred when Father Vincent or one of the Sisters came to him, spoke and touched him on the shoulder. At such moments he recognized who was there and repeated devoutly the act of contrition and the love of God.

In any district or community the "little work" of mercy for the aged poor is always the most powerful missionary activity. Because of their self-forgetfulness, the calmness which hides their heroism, and their unhesitating charity which stoops to destitute old age without regard to creed, color, or condition, the Little Sisters win the admiration of the Non-Catholic public for themselves and their religion. What the Little Sisters do in a community thunders much louder the truth and vitality of the Catholic Faith than the eloquent sermons preached within the walls of the parish churches.

TO BECOME A LITTLE SISTER

What is necessary? First, of course, a great love of God and a zeal for souls. Secondly a real wish to join the Community of the Little Sisters. Thirdly, good health and a cheerful and generous nature. The grace of God and the girl's cooperation with it will do all the rest, and that is needed to make her a perfect Little Sister and a little "Saint."

Tonight a letter lies on my desk from a girl in this parish who became a Little Sister of the Poor. Her letter is aglow with the happiness of having sent her first good old man to heaven. She writes: "He was a good Catholic and even to the last moment he prayed. When I prayed aloud his lips moved too. After his head turned on the pillow and he gasped his last breath I placed a lighted candle in his hand and blessed him with holy water. It was my first experience with death."

Perhaps one of the girls who reads this story will one day show this same mercy to some dying stranger in the home. Please do not say—"Oh, if I do not, someone else will"—for perhaps if you are not there he may die alone.

INVITATION

For further information about the life and work of the Little Sisters of the Poor the reader is respectfully asked to send all correspondence to the following addresses or to THE GRAIL, St. Meinrad, Ind.

St. Anne's Novitiate
Springfield Blvd.

Queens Village, Long Island, N. Y.

Little Sisters of the Poor
622 S. 10th St.
Louisville, Ky.

St. Joseph's Home for the Aged
5148 Prairie Ave.
Chicago, Ill.

The Contemplative Life

Poor Clare Nuns

The Poor Clares, also known as the Second Order of St. Francis, were founded in the year 1212 at the Convent of San Damiano, Assisi, by St. Clare, under the direction of St. Francis of Assisi. Following the example of St. Clare groups of women banded together in various cities, and Cardinal Hugolino drew up a Constitution for them based on the Rule of St. Benedict, which served as their norm of life until St. Francis composed a special Rule for them in 1224. The privilege of absolute poverty for community as well as members was granted to the nuns, but later permission was granted to the communities to retain possessions. Some houses accepted the permission, others did not; as a result two observances arose among the followers of St. Clare. The life is one of mortification, prayer, and meditation. Originally solely a contemplative order, in 1804 a change was made in the Rule permitting the religious to take part in active work. There are fifteen monasteries of the Order in the United States.



CONTEMPLATIVES in this progressive age of achievement? A hidden life of prayer in this world of alluring pleasure? Rigorous discipline in the time of independence? These and similar questions might be asked by inquiring youth today.

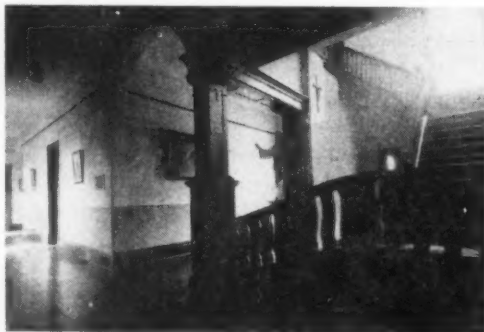
The spirit of this age being one of activity and excitement, it is not difficult for our modern young people to understand the vocation to the active religious life. The various works, namely, education, nursing, and so forth, are exterior works and can be easily seen and appreciated. However, there is another kind of religious life which is not so widely understood or properly evaluated, that is, the contemplative life. Anyone following a vocation to an active religious institute has faith, but when there is question of a contemplative vocation, this virtue is especially needed, for such a life is a life of faith. The principal work done is of a spiritual nature and cannot be perceived with bodily eyes. Only the eye of faith discerns the true fruitfulness of the contemplative's life. Zealous youth is naturally impressed by the praiseworthy statistics presented by religious actively engaged, but contemplatives have none to show, for not here on earth but only in Heaven are the statistics of their achievements recorded.

Not until eternity will it be fully revealed how the lives of contemplatives given to prayer and penance obtained grace for those laboring in the active field and drew down upon the sinful world an incessant shower of heavenly blessings.

The people of the world are so much taken up with material pursuits that they cannot or do not render the homage of prayer which is due to God. Man is a composite creature and must, therefore, offer a twofold homage to God, that of his body and that of his soul. Our materialistic age is inclined to overestimate the physical and belittle the spiritual. Therefore, the interior worship of prayer is badly neglected by people as a whole.

All walks of life, whether married or single in the world, active or contemplative in religion are beautiful and contribute to God's honor and glory as well as to the welfare of mankind. God Who bestows vocations, calls each soul to a definite station in life for the purpose of accomplishing a certain amount of work therein for His glory and the individual's eternal merit. In each particular case,

the difficulty of arriving at a choice of life in accordance with God's Holy Will may be happily solved by invoking the guidance of the Holy Spirit and the assistance of Our Blessed Mother. Since vocations are the work of God, they should each be given their due honor. Ignorance of the real meaning of the contemplative life is the



reason why so many are inclined to undervalue it and consider it a useless and wasted state—a mere selfish provision for one's own salvation. All vocations have something of this world's goods to offer—pleasures, wealth, renown, and so forth. The more faith enters in, the less one desires of the things of time and the more of those which are eternal. The contemplative's life is practically devoid of anything that is not absolutely necessary in the way of temporalities. Therefore, many cannot see what this life has to offer to the individual and what good is gained for others. People seldom come in direct contact with contemplatives as they are usually cloistered and many, even, never hear much about them, and are, in consequence, misled as to the life itself and its object and work. Hence, the purpose of this article is to explain briefly what contemplative life is in general, and in particular, how it is lived in one contemplative order, the Poor Clares as established here in America by Mother Mary Maddalena Bentivoglio.

The various religious orders in the Church arose at the inspiration of God and were sanctioned by the Holy See. The fact that the contemplative orders rose before the active ones show the necessity of such vocations. All religious orders exist primarily for the glory of God. The secondary purpose is the sanctification of the individual religious, and thirdly, the sanctification and salvation of other souls. The means used vary with the institute. Active congregations employ nursing, teaching, and so forth, as means for the sanctification of others; the contemplative orders make use of prayer and penance. The contemplative accomplishes this threefold purpose in a more direct way. He knows he has only one soul and one lifetime in which to sanctify it, and in comparison with this all other pursuits are vain. He realizes, too, that by sanctifying himself he becomes instrumental in the

sanctification of others, for a holy soul is a channel of grace for other souls. This is taught us by the Catholic Church in her doctrine of the Mystical Body of Christ.

The Church has set aside these orders peopled by souls longing to devote all their energies, their entire attention to the praise and service due to God the Creator, so that they, as it were, intensify the spiritual side of their lives in order to supply for the deficiency in the lives of others.

Souls attracted to the religious life reason as follows—and rightly so—that the active religious, besides working at their own salvation are busily and directly occupied with the salvation of others. Truly, this is self-sacrifice and highly commendable but the same can, also, be said of the contemplative life. However, it is principally a life of interior self-sacrifice but the fruit and benefits derived are not exclusively profitable to the individual but extend even beyond the cloister, assisting souls according to the degree in which his self-abnegation and union with God are perfected or realized.

The contemplative is a soldier who combats sin and evil by means of prayer and penance. The enemy is spiritual, therefore, the weapons used must be spiritual. This is necessary for the welfare of the Church and the world at large. By means of penance, he makes reparation for his own sins and



Chapel for Cloistered Poor Clares in St. Clare Monastery, Evansville, Ind.

1944

those of other men, and by prayer, he fulfills the obligation of adoration, thanksgiving, and reparation, and also obtains untold blessings for the world.

Union with God is the ultimate end to which the lives of all men should continually tend. However, the contemplative brings this end to be the immediate object of his every action, thought, love and service. To this end, he lays aside all occupations and interests which hinder this union, dedicating to God all his faculties in as direct a way as is possible. The contemplative religious, although he has a great deal of work to accomplish outside of his Choir duties, yet he is always among religious companions, occupied with work more or less directly connected with God's service and in the midst of holy surroundings which never deter but rather assist him in attending to God at all times.

The particular rule and the religious vows make manifest to the individual how he is to carry out God's design, how and when he is to practice penance and offer to God the sacrifice of his prayer. The rule specifically designates the way in which the end of his vocation may be attained. Such is, in general, the life of the contemplative.

The Order of Poor Clares, a contemplative and strictly cloistered order, was founded over seven hundred years ago in Assisi by St. Clare of the noble house of Scefi. On learning of the holiness of St. Francis and his life of extreme poverty, she became eager to imitate him in his following of the Gospel of Christ. After hearing him preach with such enthusiasm of the love of the Crucified, she sought an occasion to speak with him of the things of God and her ideal to lead such a life as his. After this meeting, she arranged to leave her home secretly, for she feared that to make her decision known would put an end to her holy designs by raising the opposition of her family.

On the night of Palm Sunday, 1212, Clare accompanied by a kinswoman, hastened to the little Chapel of Our Lady of the Angels. At the foot of the altar of our Blessed Mother, St. Francis gave her a rough habit and veil in place of her finery. Her parents and relatives, enraged at this step, hurried to the Benedictine Convent where St. Francis had placed her temporarily, determined at any cost to force her to return home and give up the unheard-of-idea that had taken possession of her. With extraordinary courage for a girl of eighteen years, Clare withstood them. At last overcome by her resistance and baffled in their attempts, they withdrew and left her in peace. The grace of God thus enabled her to triumph not only over the world but over natural ties as well and aided her to persevere in her holy state.

Clare's holy life drew many souls to follow her example. Many forsook rich palaces and hid themselves in the poor cloister of St. Damien where they deemed it their greatest joy to live in seclusion with Christ and to lead a penitential life of poverty.

Clare lived in great humility, heroic patience, and Christ-like charity, practicing the most severe penances. She emulated the poor man of Assisi in his love for Holy Poverty, which he considered the foundation of his order. During the space of twenty years, she sought with prayers and tears to have her rule of life approved and it was only a few days before her blessed death that Pope Innocent IV granted her the one earthly desire of her heart.

The Order of Poor Ladies quickly spread through Europe in a wondrous manner. During the seven centuries since its foundation even to this present day and in our own country, the rule and form of life of the Poor Clares has been observed, which is this, "To live in accordance with the Holy Gospel, in obedience, poverty, chastity and enclosure." It is one of the most austere Orders and it has given many Saints to the Church.

The cause for beatification of the foundress of the Poor Clares in America, Mother Mary Maddalena Bentivoglio, is now before the Congregation of Sacred Rites. Countess Annetta Bentivoglio entered the Poor Clare Monastery of San Lorenzo, Rome, in the year 1864, a few months after the entrance of her sister, Constance. Her religious life was characterized by great zeal in the observance of the Holy Rule and in the practice of virtue.

Several unsuccessful attempts had been made to establish the Order of Poor Clares in America, when in 1875, the Holy Father, Pope Pius IX, chose Mother Mary Maddalena and Mother Mary Constance to make the foundation in the United States of the Primitive Observance of the First Rule of St. Clare. Mother Mary Maddalena was appointed Abbess. The Mothers encountered little else but disappointments, insults, and suffering. Finally, after untold trials and difficulties a permanent foundation was made at Omaha, Nebraska. The Monastery at Evansville, Indiana, the third founded by Mother Mary Maddalena, was the scene of her blessed death, August 18, 1905. The body of the saintly foundress is laid to rest in the Monastery vaults. Her memory lives and her spirit ever pervades the Monastery. Those who knew her intimately and consider it a privilege to have lived with her, speak with reverential love of her inspiring example.

God certainly is as generous in giving vocations to the contemplative life now as in the time of St.

Clare when maidens, often of the most noble birth, flocked to the monasteries begging admission. And yet, how many through ignorance of the existence of cloistered communities or through needless fear will fail to correspond to the Divine call of grace and will squander their vocation to the "better part."

The life of the Poor Clares which is, also, the Second Order of St. Francis, consists principally of prayer which comprises many hours each day. They recite the entire Divine Office, rising at midnight for Matins and Lauds. Daily, there is Exposition of the Most Blessed Sacrament. Besides the prescribed prayers, the Nuns are employed in various other duties. They make altar-breads, embroider vestments and altar-linens and do fine work of all kinds for the churches. There is among them no distinction of Choir and Lay Sisters but all are obliged to take part in the duties of the Choir as well as in the domestic tasks. The Nuns observe a perpetual Lenten fast, and never partake of flesh meat. They wear a heavy grey-brown wool habit, unstarched head-linens, a black veil, and the Cord of St. Francis.

Although their life is one of strict discipline and penitential observances, nevertheless, the peace and happiness which permeates each soul who has thus

consecrated herself to God cannot be described. The joy of living within the shadow of the Tabernacle, the constant opportunities to advance in perfection, the tranquility of being able to serve God in solitude, the promise of the eternal reward which awaits one who has left all for Christ are part of the hundredfold our Lord has promised even in this life. For the soul who is called to this life finds satisfied all her ardent desires of serving God as perfectly as possible, of becoming as closely united to her Heavenly Spouse as she can, and sanctifying herself and others to the utmost of her powers. God grant that many such souls respond to the call to contemplative life. Never before has the need for contemplatives been so great as in our day. Man is brought by the force of events to the realization that there is a God and the need of His Divine protection and assistance. Many a one has seen his material achievements crumble before his eyes and his future plans vanish. It is hoped that this will serve but to turn all hearts and minds to the imperishable things of God and eternity. May contemplatives by their prayers and interior recollection be influential in effecting increased spirituality in the lives of all men and by their example be instrumental in helping our young people to give their best to God and to keep their ideals high and their lives untarnished.

THAT'S THE BOY

My Dear Jim:

In life nothing happens by mere chance. In life's card game God's Hand deals each card. Well, this morning He dealt me a "pair" in the form of a letter from Jack Kennedy, a lad from our parish who is in the air force in the South Pacific, and a letter from your dear mother in which she breaks the good news that you want to become a priest. Both letters made my heart dance a jig.

As I read Jack's letter I could not help exclaiming: "What a fine bunch of boys we have in the armed forces! To them service to their country means service of God. It is that which makes them so conscientious, so brave, and so faithful to their religious duties under the greatest difficulties. In this they put

many a one to shame back home. If they are on God's side, must He not be on theirs also?"

But his enjoyable letter also contained a note of regret—that there are not more chaplains available for the boys. They should like to approach the sacraments oftener, those channels of grace or divine help that their soul needs in the performance of their dangerous duties. Well, chaplains must first be priests, and it takes years of training before a promising young man is ready to receive holy ordination. And what will the condition be after this terrible war in which the ruthless enemy has killed thousands of priests outright, whilst many others have perished fighting in the ranks as private soldiers, or by being starved or whipped to death in concentration camps? Whilst our cry

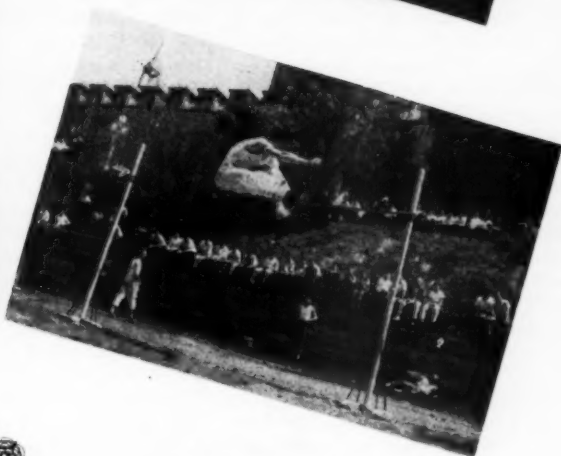
is Peace, Peace, PEACE! it is also —Priests, Priests, PRIESTS! That is just where you come in. Your desire to become a priest seems to be the answer to Jack's wish and prayer. You can't start any sooner to prepare for that great state than right NOW.

Most of our boys are drafted into service. Jack Kennedy freely enlisted in our country's cause because he felt that is just what God expects of him at this time. You want to follow his example. As God invites, but does not draft men to enter His army, so you feel that you want to answer this kind invitation or call by freely enlisting in the army of Christ, to serve as a private in that army. Well, now, that's fine! That's the right spirit of courage, loyalty, and unselfishness. The priest is



STUDENTS

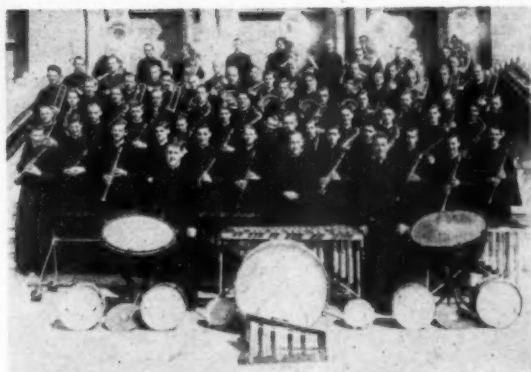




AT PLAY



Track—Volley ball—Boating—
Hiking—Skating—Swimming—
Music—Dramatics—Picnicking



essentially a man of service. He is not ordained for himself, but for others. He is given the most stupendous power that God could give a mere man in order to defy all the forces and armies of Hell in order to save innocent victims from the cruel death inflicted by the infernal enemy. In saving countless souls for Christ he saves his own also.

You will not be ordained merely in order to have men tip their hat to you, call you "Father," and show you the same honor and respect that they would show to Jesus Christ if He were still living among us as He did in the Holy Land 2000 years ago. They will do that anyway because faith tells them what great dignity the sacrament of Holy Orders confers on one of their own. A Priest of God! Can human tongues express all that this small word signifies? The Saints, who walked in the light of faith, and hence have a true appreciation of the value of spiritual things, consider the holy priesthood as the most sublime station to which a mortal man can be raised. Yes, so much did they stand in awe of this dignity, that some of them could not be prevailed upon to receive holy ordination. They cannot find suitable terms to express its sublimity. St. Ignatius, the martyr, wrote in his letter to the Christians of Smyrna: "The priesthood is the apex of dignities." St. Ephrem calls it an "infinite dignity." Cassian exclaims: "O priest of God! if you consider the height of heaven, you are still higher; if you regard the sublimity of all sovereignties, you are more sublime; you are inferior only to your Creator."

These words are no exaggeration if we consider, in the first place, the exalted nature of his offices. What is the office of the priest? St. Paul tells us: "Every high priest taken from among men is appointed for men in the things pertaining to God, that he may offer gifts and sacrifices for sins" (Heb. 5:1): Here, then, lies his most stupendous power—the power over the real Body of Christ, offered as a Victim for sins in the unbloody renewal of the sacrifice on Calvary in the daily sacrifice of Holy Mass. We must believe that when

the priest pronounces the words of consecration over the bread and wine on the altar Jesus has obliged Himself to come into the priest's hands in the sacrificial elements. The almighty, holy God obeys the command of a weak, sinful man! A word falls from the priest's lips and the Body of Christ is present on the altar! God did not give such power to His Angels. The Angels carry out the order of God. But the priest forces Him to come down from heaven and then receives Him as Food and gives Him as Food to all who assist at the Holy Sacrifice.

In the next place, the priest has power over the Mystical Body of Christ, the faithful. You are a little member of this mystical body. We call this power of the priest the "power of the keys." By means of this great power he saves sinners from hell, makes them worthy of heaven, and changes them from slaves of Satan into the happy children of God. So completely has God entrusted this great power to His representatives that He Himself is obliged to abide by the judgment of His priests, and either to pardon or not to pardon, according as they give or refuse absolution, provided the penitent approaches the tribunal of penance with the proper dispositions. The priest's sentence precedes and God subscribes to it. The supreme Master of the universe only follows His servant by confirming in heaven all that the latter decides on earth.

The priest, is therefore, the dispenser of the graces of God; the door of the eternal city through which all reach Christ: the vigilant guardian to whom the Lord has confided the keys of the kingdom of heaven; the steward of the King's house who assigns to each man his place in that heavenly home.

From this you will see that the dignity of the priest surpasses even that of the Angels. All the Angels in heaven cannot absolve from a single sin. Your Guardian Angel can obtain for you the grace to go to a priest to confession, but he cannot absolve you. When St. Michael comes to a death bed to help the soul that called upon him, he can, indeed,

chase away the devils, but he cannot free his client from the chains of sin until a priest comes to absolve him. A holy priest was once permitted to see his Guardian Angel. Before his ordination the Angel walked before him on his right side; after his ordination he walked on his left side and behind him.

Surely the priestly dignity must be sublime if it surpasses that of the angelic choirs in heaven. But it is even greater than that. It surpasses the dignity of the glorious Queen of Heaven herself, Mary, the Immaculate Mother of the Son of God. Although this divine Mother can pray for us, and by her powerful prayers obtain for us whatever she wishes, yet she cannot absolve her devoted children from a single sin. "The Blessed Virgin was eminently more perfect than the Apostles"; says Pope Innocent III, "it was, however, not to her, but to the Apostles that the Lord entrusted the keys of the kingdom of heaven." St. Bernardine of Sienna exclaims: "O holy Virgin, excuse me, for I do not speak against thee—the Lord has raised the priesthood above thee." He assigns the superiority of the priesthood over Mary for the reason that she conceived Jesus Christ only once, but the priest conceives Him, as it were, as often as he celebrates Holy Mass.

Higher than the Angels, higher than Mary, the Mother of God and the Queen of Heaven the priest stands. Can he rise any higher? Surely he will not dare to usurp the power and dignity of the Blessed Trinity! And yet, by his stupendous power he becomes, as it were, the creator of his Creator, since by saying the words of consecration he creates, as it were, Jesus in the Blessed Sacrament, he gives Him a sacramental existence and produces Him as a Victim to be offered to the Eternal Father. O priest of God!

Pardon me, Jim, I didn't mean to preach a sermon to you on the dignity of the Catholic priesthood, but the older a priest gets the better he realizes the great power God has given him, and the oftener he likes to think on his unique dignity.

Perhaps it is the beauty and the grandeur of the Holy Sacrifice of the

Mass that attracted you and made you wish to become a priest. Whilst serving the priest at the altar, whilst kneeling so close to and taking part in that awful mystery did you offer yourself to the Heavenly Father to bring Jesus, His Son and our Savior, down on the altar daily? Daily! But did you ever stop to think that Jesus offered Holy Mass only *twice* during His earthly life? The first time was in the Upper Room on Holy Thursday evening (the first evening mass which our army chaplains imitate today) and on Mt. Calvary on the next afternoon. In the cenacle He celebrated in an unbloody manner the sacrifice that He was to offer on the Cross the next day. Twice within twenty-four hours Jesus offered Holy Mass; the rest of His three years of public life were devoted to healing minds of darkness, souls of sins, and bodies of many troubles and diseases. And He tells His Apostles and all their successors—the priests—to do the same. Therefore a young boy who wants to become a priest must prepare himself in body and soul for his life's work just as a soldier must undergo a course of intensive training. His mind must be trained, and his soul or character must be formed so that he may become a holy and learned priest. The best time to begin this preparation is just after you have been graduated from grade school. Four years of high school, four years of college, and four years of theological training in a seminary will fit you for the great work that you intend to make your life's task, provided that you enter into this course of training with might and main. It is not a brilliant mind but a determined will that counts. And I know you have that; otherwise your report card would not show such good marks. Keep it up! Hence, Jim, my boy, I want to congratulate you on your resolution. Your mother told me in her letter that you were wondering if you really had a vocation. I should really have answered this letter, but my joy at your decision and my musings got me off the track.

You say: "Have I got a vocation to the priesthood?" Do you know where I got my vocation to be a

priest? In a *cow pasture*. Sounds funny, doesn't it. But it's the truth. You see it was like this. When I was your age I did not know what God wanted me to become in life, what state in life I should choose. At the time I was staying with my aunt and uncle on a farm. Is it that out in the country, in the wide, open spaces we get nearer to God and hear His voice more easily than in the noise of the city? My brother had spent one year in the seminary. He came to visit me out on the farm. He found me sitting in a fence corner watching three cows so that they would not stray from their pasture into the neighboring wheat field, because there was no fence between. You know that "wheaties" are more delicious than "spinach." Even cows know that. Well, I was keeping my two eyes on the three cows but my two ears wide open to what my student brother was telling me about seminary life. Of a sudden a little voice inside me said: "Gee, I wish I could go there too." A year later I was at the same place with my two eyes on a Latin book and my ears on the professor's explanations.

I imagine this is just what you felt, this interior voice telling you to offer yourself to become a priest. We may call this an "invitation" or "attraction" to the priestly state, but it is not what we really mean when we say that someone has a "vocation" or a "calling" to the priesthood. A person who is qualified to perform the duties of the priestly state, without hearing this interior voice calling him, could present himself to the bishop of his diocese, and if the *bishop calls* or invites this young man to come forward and receive holy orders, then he has a vocation or calling to the priesthood.

Perhaps this sounds like a cross-word puzzle to you. Let me untangle it. I have used the word "calling." One meaning of this word is a "state of life" that brings with it a certain type of work, such as that of a lawyer, a doctor, a teacher, or a musician. These make a particular type of work their life's work; they devote all their talents and energies to it; they choose to freely because they feel themselves best

suited to it because of their particular talents, temperament, education, and skill. The same holds for the holy priesthood. It is a state of life that is permanent and in which certain kinds of duties have to be performed that require talent, ability for performing them properly and successfully. Young men freely choose this state of life because they think that they are suited to it. That attraction is what we often call "vocation." As I said above, the requisite for a young (or old) man to be ordained a priest does not consist, at least not necessarily, in a certain inducement of the Holy Spirit to enter the priesthood. In order that you may be rightly "called" by the bishop nothing further is required on your part than the right intention and the fitness for the state. By the right intention I mean that you wish to become a priest, not for the sake of the honor connected with this sublime state, not in order to find a means of a steady income so that you may take life easy, but only in order to take the place of Christ in completing the work of saving souls—as many souls as come under your care. It means to forget yourself in order to give yourself wholly to the spiritual needs of others, and also to their bodily needs in so far as this is possible.

Fitness for the priestly state implies that, because of the gifts of nature and grace, confirmed by a good life, there will be the well-founded hope that you will be able to fulfill the duties of this state properly and observe the obligations of this state in a holy manner. But, my dear boy, I must bring my long letter to a close. We can discuss this matter more fully when you come to pay me a visit during the summer vacation. From now on say a prayer every day for the grace of carrying out your holy wish to become another Christ. And I do not know of better hands into which to entrust this petition as well as your whole future life than in the hands of your Immaculate Mother Mary, the Queen of Apostles and priests. God bless you, Jim.

Your affectionate uncle,
Father Tom.

THE BENEDICTINE VOCATION

Abbot Ignatius Esser, O.S.B.

The Order of St. Benedict is a loose federation of independent Abbeys following the Rule of St. Benedict, the founder of Western Monasticism, who died at Monte Cassino, Italy, in the year 547. The Benedictine form of life spread rapidly throughout Europe, and the influence of the monks manifested itself in missionary work, notably the conversion of the Teutonic races, in the civilization of northwestern Europe, and in the fields of art, literature, and education. Though the primary aim of the monks is personal sanctification, obedience allows them to undertake any work compatible with community life and the performance of the Divine Office in choir, to which St. Benedict allowed no work to be preferred. Hence they engage in teaching, the practice of the arts, agriculture, in study, and in the care of souls. Peace is the Benedictine motto, and continual industry and an atmosphere of peace characterize the monasteries of the Order. The Communities have Priest Monks and Lay Brothers. For the sake of more uniform observance the Abbeys are now joined together in Congregations and at the head of each is an Abbot President. In the United States there are 26 Abbeys and Priors belonging to the Cassinese-American, the Swiss-American, the English, the Ottilien, and the Beuronese Congregations.

DAN HAD spent the better part of a week visiting his brother in the Abbey. He occupied Guest Room No. 2, from which he moved forth and back, sharing and observing the numerous activities of a Benedictine Abbey. It was his first visit of this kind. He doubtless would never have had the experience had not his elder brother two years ago joined the Abbey and made vows therein. At that time Dan possibly thought his eldest brother was doing a strange thing; but now he remarked

quite simply: "Now I see why young men leave the world to join the Monastery." Dan had tasted a bit of the sweetness of seclusion from a world steeped in sin. In a subsequent letter he wrote to the Abbot of the Monastery an expression of thanks in which he said in part: "I can never begin to tell you how much I enjoyed my stay at the Abbey. It will always remain with me as one of the most memorable times of my life. I came to the Abbey mixed up inside and bewildered. I was uncertain of myself. But after living for only a few days under the influence of the monastic life, I have come away, no longer bewildered or mixed up. I feel peaceful and at ease. I feel also that I have come a step closer to God, and that I have been strengthened for my battles against the world."

If such is the effect of only a visit of a few days, what must be the effect of years, and even a life spent in an Abbey, amid all the fine spiritual advantages, and away from the sorry and distressing disadvantages met in the world at large? What are the conditions under which one may enjoy such advantages? You may enjoy them if you have a Benedictine Vocation. You ask: What is that? It



Abbey from Southwest
East view from Abbey



Chancel Choir in Abbey Church



is a call to follow the Benedictine Way of life. And that is the way mapped out by St. Benedict in The Holy Rule. That is the way St. Benedict lived after he fled away from the world, "learnedly ignorant and wisely untaught," as Pope St. Gregory the Great said. He meant that St. Benedict was the more learned and wise for shunning the things that the world would have taught him to his own detriment.

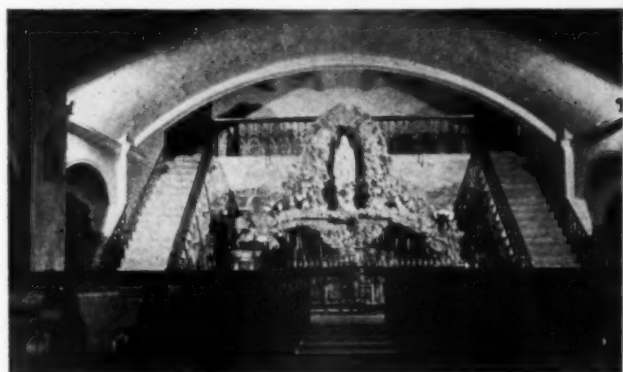
St. Benedict had a great craving for God. Seeing that so many persons in the world were godless, he sought solitude wherein he might without let or hindrance seek God and find Him and converse with Him in prayer. After several years of such a life during his youthful years, he was discovered by others. His way of life was so admired by them that they sought instruction from him. Many begged to live with him as he lived. By and by he had several, and later a dozen communities of men living near him, under his guidance.

When later he yielded to the ire of a persecutor and calumniator, he moved southeastward in Italy, from Subiaco and its dozen monasteries to the place later called Monte Cassino. Here, on the top of a mountain a half mile high, he built his first big Monastery, known as Monte Cassino Abbey. Incidentally, it was this ancient abbey, being used as a fortress by the enemy, that our armies in Italy leveled on February 15. The home of western monasticism, it stood for fourteen centuries a Gibraltar of Peace, a center of prayer and culture, a Benedictine world shrine. In that abbey St. Benedict exemplified by his own holy life the way of Gospel perfection. There he wrote that marvelous Holy Rule that has won for him the title of Patriarch of the Monks of the West. From that same Rule many other founders of religious bodies have drawn principles for the framework of their religious life.

There are many kinds of Religious Orders and Societies, but each has its own spirit or type or pattern, because each stresses some particular vow or work. Thus, the Carthusians stress the vow of chastity by their extreme isolation and bodily penances. The Franciscans stress the vow of poverty through complete detachment from this world's goods. The Dominicans and the Jesuits stress working for the welfare of their neighbor. What does the Benedictine stress? What is principally the Benedictine spirit? Following the teaching of St. Benedict, the Benedictine stresses chiefly the vow of obedience. The Benedictine spirit is the spirit of obedience. The true Benedictine praises God formally in the Divine Office many times each day, but he praises God even more by his constant sacrifice of self through a life of obedience. By his



Abbey Church from Northwest



Grotto of Lourdes in Crypt



Minor Seminary Chapel

obedience or sacrifice of self, the Benedictine perfects the sacrifice of praise that he offers daily to God through the performance of the "Work of God," as St. Benedict calls it, that is, the Divine Office chanted in public choir.

The Divine Master taught us the perfect prayer, the Lord's prayer. In that prayer He taught us to give expression to a most important wish. That wish is a divine wish. It is really the objective that God had in mind when He created man. It runs thus, in Christ's own words: "Thy will be done on earth, as it is in heaven." With a far-reaching gaze

St. Benedict in his early solitude saw in contemplation that grand heavenly life, where Angels in perfect obedience hover about the Most High and unceasingly pray their "Holy, Holy, Holy!" If God's will is to be done on earth as it is in heaven, there must be a considerable amount of formal praise of God in the life of man on earth. That explains why St. Benedict stressed so very much the beautifying of the rendition of the Divine Office. The monks are to imitate the Angels in heaven through their prayer in serried ranks, quitting their human work again and again to perform God's Work, Divine Praise. That is why in every well regulated Benedictine Abbey you find an Abbey Church in which are choir stalls where the monks assemble before God's holy altar, not only once a week on Sunday, or once each day for Mass, but often each day for Mass and Divine Office. "On earth as it is in heaven.—Holy, Holy, Holy!"

But monks have bodies. These have to be fed and clothed and sheltered. To provide food and clothing takes work. For that reason the Divine Praise must be partly formal and partly informal. In the choir stalls it is a joy to praise God formally. Yes, it is really a joy for the true monk to fulfill this sublimest part of his life in the cloister. After the performance of this sacred duty, the monk praises God informally by his work of obedience, work whereby at least in part he provides for himself and his brethren the necessities of life. St. Benedict says of his followers that they are then truly monks, when they live by the labor of their hands. The monk does not choose for himself the kind of work he is going to perform. In holy obedience he accepts and performs whatever his Abbot assigns to him. All the monks together in a given monastery form one monastic family, of which the Abbot is the Father.

As mentioned before, obedience is the chief trait of a true Benedictine. Moreover, not only the commands of the Abbot are to be obeyed, but the brethren should also obey one another. So complete must this practice be that Christ the exemplar should be copied as faithfully as possible. The completeness of His obedience is known from His own words: "I came not to do my own will, but the will of Him that sent me." We also must bear in mind that our dear Lord was obedient even to death. For that reason, they who profess to be Benedictines should not draw the line and say that they will go thus far and no farther. St. Benedict insists that in obedience we should attempt even the impossible, relying on God's grace for needed assistance to succeed humbly or fail with cheerful resignation. So complete must this obedience be that with "ready step" the monk answers the call of duty. He leaves un-

finished the task in hand when the bell or some other signal calls him to another duty. Prompt, cheerful, uncomplaining obedience is the goal for each. When a community is blessed with such obedient religious, the life in that cloister reflects some of the peace and joy of heaven itself.

At this time the peace and the joy of the world are sadly disturbed by war. Numerous sacrifices are being made by each side to overcome "the enemy." And "the enemy" is really such as ought to be our brother in Christ; yea, one with ourselves in Christ. Our real enemy is satan, and also our own inner perverse tendencies. We ought to make sacrifices unceasingly in order to withstand or overcome these. Because it is so difficult to do this amid the overwhelming indifference and self-will in the world men find it to their advantage to retire to the cloister where they can live a regular life more nearly in accord with the Gospel teaching. Monastic life offers a rich opportunity to practice the fulness of perfection taught by the Savior in the holy Gospel, combining the precepts of the commandments and the counsels to poverty, chastity, and obedience.

We shall have to start all over. Men will again have to realize that to do the will of God on earth as it is done in heaven, we shall have to busy ourselves with imitating the obedience of the good Angels in praising our Creator. The simplest form for doing this with few obstacles and many encouragements is the monastic life. To put it very plainly, therein one is taught "to praise God and earn a living." This is a carrying out of the Benedictine Motto: "Ora et labora—Pray and work." When men faithfully perform these two simple, basic duties, they are on the right track. They become apostles, teaching by their very lives. At the same time they are finding God and peace and joy. They are saving their souls. Give us a goodly number of such persons who realize that they were not created to get rich on earth, or enjoy a life of ease, or sinful indulgence. Give us men that want to save their souls by the surer way. Give us groups of such men dotting the country with centers of prayer and work, and the post-war plan of rehabilitation is fairly well taken care of.

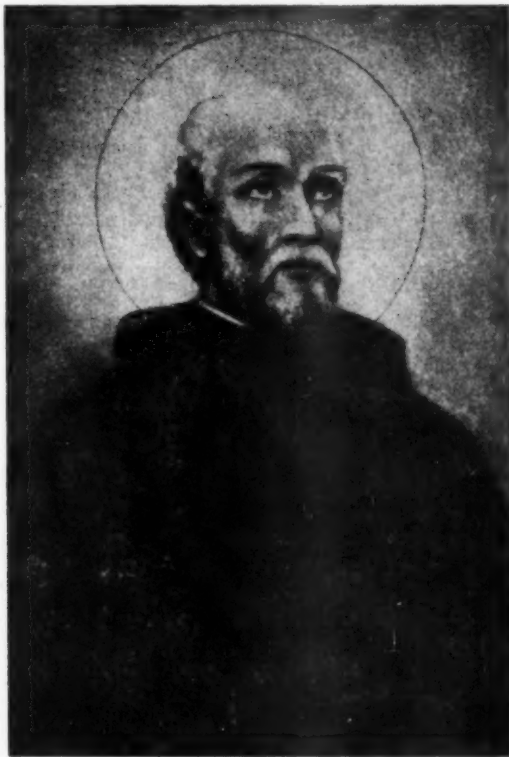
If you are physically, mentally, and morally fit to lead a community life; if you are free from financial and family obligations; and if you really desire to seek and find God through a life of prayer and work—YOU HAVE A BENEDICTINE VOCATION. The Holy Rule of St. Benedict is offered to you as a tested and approved form of holy living. You need only to come and ring the door bell of St. Meinrad's Abbey or any other Abbey you choose, and you will be shown the Way that leads to Life.

The Society of Jesus

Brother William M. Stritch, S.J.



Saint Isaac Jogues



Saint Jean de Brebeuf

The Society of Jesus was founded at Montmartre, Paris, France, in 1534, by St. Ignatius Loyola. The new Rule was approved by Pope Paul III in 1540, and St. Ignatius was elected the first General. The constitutions drafted by him and based on his Spiritual Exercises were adopted in 1558. It was the first order which enjoined by its constitutions devotion to the cause of education. The spread throughout Europe was rapid, and foreign missions received much attention from the very beginning. Because of powerful political opposition to the Society during the 18th century, Pope Clement XIV suppressed it in 1773. However, since the suppression was not carried out in Prussia and Russia, the order did not entirely cease to exist. It was restored in 1814 by Pope Pius VII. During the time of the suppression many of the members came to the United States, and at the present time this religious body is very well represented in this country. The Novitiates are located in Missouri, Oregon, Massachusetts, Ohio, Louisiana, Pennsylvania, New York, and California.

THE SOCIETY of Jesus was founded by St. Ignatius of Loyola, ex-captain of the Spanish Army, and one of the great Catholic reformers of the sixteenth century. The immediate aim of the Society was to assist the Church in the defense and propagation of the faith, and to instruct the faithful in Christian life and doctrine. In the form in which the Society was approved by Pope Paul III in 1540, it was limited to receive sixty members; but so successful were the efforts of the first Jesuits in achieving the aims of the order, that this restriction was lifted early in 1544. The result was that in 1565 there were already 3,500 Jesuits, engaged in every conceivable form of activity compatible with the specific aims of the Society.

The aims of the Society today are the same as they were four hundred years ago, but its efforts are more extensive. For the Society now numbers more than 27,000, spread through all the world. In North America alone, at the start of 1944, there were approximately 6,000 Jesuits, conducting high schools, colleges, and universities, publishing periodicals, administering parishes, giving retreats and missions, and occupied in a multitude of other activities.

ITS SPIRIT

In the midst of all these works there must be an interior spirit. This spirit grows out of the Spiritual Exercises or Retreat of St. Ignatius, which every Jesuit must make for thirty days at his entrance and for eight days every year thereafter.

St. Ignatius based the thought of the Jesuit Order, its structure and its spirit on the one meditation called the Two Standards. This meditation fixed the most distinctive note in the interior life of every Jesuit—an intense devotion to Jesus Christ, His Person, His Leadership, and His Cause; a devotion which necessarily reveals itself in an aggressive zeal for souls.

With this inspiration, the Jesuit naturally harbors the ambition to do some signal service for souls; not as a personal achievement, of course, but to further the Cause of Christ's Kingdom, to advance which means always for him the GREATER HONOR AND GLORY OF GOD.

JESUIT TRAINING

In the Society of Jesus a novitiate of two years ends with the pronouncing of the first simple but perpetual vows. This applies also to those who have entered the Society to become Laybrothers.

The purpose of the two years novitiate is training in the religious life. The novice goes through a thorough course in the Spiritual Exercises of St.

Ignatius; he is instructed in the ideals, aims, and methods of the order, and he learns what is expected of him as a Jesuit. For those who are going on to the priesthood two years of classical and literary studies follow. Three years are then given to the pursuit of scholastic philosophy and specialized scholarship in a chosen field.

The young Jesuit now has a chance to put his education and training to the test, usually as a teacher for two or three years in one of the high schools of his province. After that the immediate professional preparation for the priesthood—sacred theology. At the end of the third year of the four year course in theology, the young Jesuit is elevated to the rank of the priesthood.

After the four years of Theology the Society places the finishing touch on her son in another year of spiritual training and formation. The Tertianship, as it is called, is another year similar to the novitiate, wherein the young priest must exercise himself in those duties that tend to form and mold his spiritual character. At the end of the Tertianship the Society places her stamp of approval on her son by admitting him to his Final Vows of Poverty, Chastity and Obedience. The Society has completed her training. She now pronounces him ready for his life's work; she has armed him with spiritual and intellectual weapons; *her* work is completed—*his* must now begin.

THE FIELD

With the oils of consecration still fresh upon his hands the Jesuit priest comes to the threshold of his life's work. Long and arduous have been the years of preparation, but they have fitted him for the ministry in a preeminent manner. What a variety of work awaits him! As one wrote recently: "No one field of Catholic endeavor is ours peculiarly and exclusively, with the result that our activities are as varied and as multiple as need, time, circumstances, individual aptitude demand or desire. We are educators and preachers and retreat directors and scientists and writers and parish priests and hospital and prison chaplains and propagandists and economists and missionaries and farmers and radio executives and sodality directors and liturgists and theologians and philosophers and confessors and..." In short, anything that will promote God's glory and the cause of Christ's Church. (See pictures on page 124.)

THE WAR

After Pearl Harbor, the Society of Jesus, like every other organization, found its normal working interrupted and was obliged to adapt itself to war-

time living. Teaching in the high schools continued, and with even heavier enrollments; but the colleges and universities saw their campuses grow empty as students joined the armed forces. It was not long, however, before these campuses were filled with soldiers and sailors studying under Army and Navy war-training programs.

Meanwhile, the provinces have been supplying the Army and Navy with Chaplains and Auxiliary Chaplains to the number of 175 as of December 1943, taking them from the classroom, parish missions, and even from the presidential chairs of high schools and universities.

THE RADIO

The radio has proved itself a first-class apostolic instrument in the hands of the Radio League of the Sacred Heart, which originates daily broadcasts in the studios of WEW at Saint Louis University. At the end of a period of expansion that has lasted two years, the League is now broadcasting from 131 stations in the United States and 13 in Canada, and has made over 8000 transcriptions of its programs. Day after day, from Alaska and Newfoundland to the southern tip of the Continent, prayer and God's word have been brought pleasantly and simply into millions of homes.

Jesuits frequently broadcast on other radio programs, and from a group of young Jesuits studying theology at Woodstock College, Maryland, have come thirteen radio scripts on the Life of Christ and the Blessed Virgin. These scripts were available to any Catholic group and were accountable for over three hundred hours of broadcasting.

SOCIAL APOSTOLATE

The encyclicals of Leo XIII (*Rerum Novarum*) and Pius XI (*Quadragesimo Anno*) gave a new impetus to the social apostolate of the Church. If these and kindred documents issued by the Holy See had been heeded, the condition of the world today would be far different from what it is.

In a spirit of loyal devotion to the Supreme Pontiff, the Society, particularly under the leadership of her late Father General Wlodimir Ledochowski, assigned members everywhere to the social apostolate. France, Germany, Holland, Belgium, Austria, Hungary, Italy, these and other countries of Europe took up the

work and achieved magnificent results. So too in Canada and the United States.

JESUIT MISSIONS

It is strange how people persist in thinking that all Jesuits are teachers! Truth to tell, for four hundred years Jesuits have made mission history, and the eight Jesuit Provinces of the United States, all of which had missionary beginnings, are themselves sending missionaries to all corners of the earth. They have more than 600 men—priests, scholastics, and brothers—in the Philippines, Alaska, British Honduras, Ceylon, China, India, Iraq, Jamaica, Nicaragua, and among the Indians and Negroes of the United States.

Much of the work of American Jesuit missionaries has been hampered by the present war, but in the spirit of St. Francis Xavier his brothers of a later date carry on, looking to a future that may demand more men and more zeal to build up missions ruined by war. New fields are constantly opening to American missionaries. An example of this is the work recently undertaken in Nicaragua where one priest and three scholastics are assisting in continuing the educational work begun in 1916 at the Collegio Centro America on a mission that knew Jesuits since 1616.

If these multifarious activities do anything for the salvation of souls, the Jesuit knows that it is God who gives the increase.

PROVINCES OF THE SOCIETY OF JESUS

Territorially the Society of Jesus is divided into Assistancies or groups of provinces. In the American Assistancy there are eight provinces.

The California Province comprises the states—Arizona, California, Nevada, Utah.

Novitiate: Sacred Heart Novitiate, Los Catos, California.

The Chicago Province: Illinois (North and Eastern portion) Indiana, Kentucky, Michigan, Ohio.

Novitiate: Milford Novitiate, Milford, Ohio.

The Maryland Province: Delaware, Maryland, North Carolina, Pennsylvania, Virginia, West Virginia and the Dioceses of Camden and Trenton in New Jersey, District of Columbia.

Novitiate: Novitiate of St. Isaac Jogues, Wernersville, Pa.

The Missouri Province: Colorado, Iowa, Illinois (Southwestern portion adjoining Missouri (Kansas, Minnesota, Missouri, Nebraska, North Dakota, Oklahoma, South Dakota, Wisconsin, Wyoming.

Novitiate: St. Stanislaus Novitiate, Florissant, Missouri.

The New England Province: Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont.

Novitiate: St. Stanislaus Novitiate, Shadowbrook, Lenox, Mass.

The New Orleans Province: Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, New Mexico, South Carolina, Tennessee, Texas.

Novitiate: St. Charles College, Grand Coteau, La.

The New York Province: New York and Archdiocese of Newark and Diocese of Paterson in New Jersey.

Novitiate: Novitiate of St. Andrew-on-Hudson, Poughkeepsie, N. Y.

The Oregon Province: Idaho, Montana, Oregon, Washington.

Novitiate: Jesuit Novitiate, Box 187, Sheridan, Oregon.

The Society of Jesus has both Priests and Brothers among its members

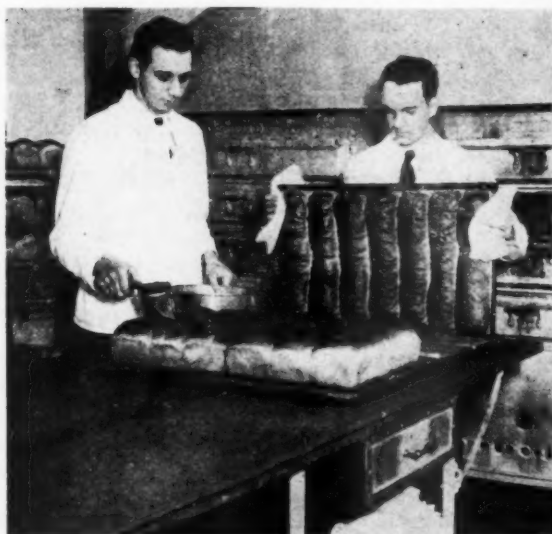
The Priest pictured to the right is Father
Eugene P. Murphy, S.J., Director of the
Radio League of the Sacred Heart.



Brother E. J. Meier, S.J., is secretary to
the Provincial in St. Louis.



Baking for a family of 200 is not small in
itself. The Brothers do it at Florissant.



Not a few Brothers are employed as cooks
in preparing the meals of the
Florissant community.



UP BY BIG BUTTE

by
MARY LANIGAN
HEALY



The Mannings are a family of six, augmented temporarily by the arrival from California of two nieces and a nephew to live in Copper City, Montana, until their sick mother is able to return from the hospital. Tom Manning is convalescing after an accident in which he risked his life for that of a child. In his absence from his classes Walter McGruder conducted the lectures in English Literature. Walter has met Frances and Clare and shows more than a passing interest in Frances.

CHAPTER SEVENTEEN

(Continued)

NELL sighed as though to get her breath for what she was going to say. It was not a sigh of sorrow. "I went down to the public market this morning on North Main Street. I go there because food is cheap and fresh," she explained. "There were two little children there with a young woman. They were pulling a wagon and the woman wasn't buying much. Have you ever seen a woman shopping for food and looking greedily at all the good things and then ending up with a couple of pitiful little packages? I knew what it meant. The woman was looking at all the food she wanted. At the food she needed. But she was only buying what she could. One of the little girls was about the age of my Lucy. She was about the size of my Lucy. And her clothes were thin and old and she shivered because it was cold this morning and her big eyes were buying the food just as her mother was. I did not speak to them. I just stood and watched them and I thought she is the size of my Lucy and she's cold; and I thought of Lucy's warm

coat with the muff and of her dresses without any use at all. And I knew what I had to do. I stood watching the thin forlorn backs going out and the man in the stall said, "What did you want Mrs. Galvin," and I said, "Who are they, Mike?"

"The Donnovans from the way of the Gulch," he said. "Aren't they the sorry ones?"

"They are," I agreed. And although I bought the food I'd set out to get, my heart was not in it at all and I walked out and caught the trolley home and all I could think was about the mite the size of Lucy, the mite who was shivering in the cold.

"Now I've Lucy's things all ready and I'm going to the Gulch to find the Donnovans and I'm going to ask the mother to let the child wear the things as a favor. A favor for me. And because it would please Lucy, too."

Quietly Julia said, "It would please Lucy."

"It will, won't it," Nell's voice was bright. Julia noticed the future tense. The faith of an after life. Lucy's mother probably saw her peeking from behind the lace of clouds just as she used to pull back the front curtains. Lucy's bright eyes would be peering down and they'd be sparkling in approval when little hands were thrust into the warm recesses of her cherished muff.

"You said you were thinking of Clare?" The question was put hopefully, and eagerly Julia waited for the answer. She felt there was within the store house of Nell's courage a fragment of strength that she could use. That there was balm there for her own flesh that ached from mundane bruising.

"Yes, I was thinking of Clare. Of what she said to me, 'Lucy is going to heaven,' she said. I should have listened closer then. I should not have wept as I did and grieved so much. I should have been happy. It was like Clare said, 'It was time for Lucy to go to heaven.'" Nell paused, then said. "We are alike, Julia Manning; we've each given a child to God in a different way."

That was what Julia was waiting to hear. That was the answer which had drawn her here this afternoon. That was the balm for the flesh that only

ached because of fundamental imperfection. That was the strength she had walked out to find.

Her hand reached out to Nell. "God bless you for saying that." And the mother of Lucy looked at the mother of Clare. And then it was finished.

"More tea?" briskly asked Nell.

"Why yes," Julia said.

"More cake?"

"A mite perhaps."

"Would you like to go along with me to the Donnovans?"

"I'd like very much," Julia said.

CHAPTER EIGHTEEN

THERE were those in Copper City who considered Dublin Gulch a wild sort of place. Those who had that opinion of the district were not those who knew it well. Dublin Gulch was no more wild than the people in it and surely they could not be termed that. Brave they were, and strong and honest, and proud; and some of them were very, very poor, but none of them was wild. Wildness carries with it the assumption of a recklessness of behavior that is without careful thought or purpose. Within the Gulch there was a complete plan of life being lived there each day. It was a simple compact plan, laid down long ago in a document on stone which had to do with the Ten Commandments. You see, the people there were good and God-fearing. More than that, they were happy too. There was much of laughter in the Gulch in spite of the dearth of moneyed wealth, and there was dancing often to fiddling tunes and there were such robust old fashioned gatherings as are not seen elsewhere frequently enough.

Perhaps the reputation for wildness in the Gulch might have been born out of experiences of small boys who dared to venture there but who did not belong at all. Such small boys might be met by lads of similar age with legs spread wide and hands lifted to a handy height should the visitors prove belligerent. True the little boys suspected all visitors to be of the belligerent type. If the lads who came adventuring to the Gulch were of a swaggering sort who tossed challenge back with challenge, then there might possibly be a scrambling and scurrying and shouting in the streets and people running toward the commotion. But it would all be straightened out in no time at all, and was anyway only an affair among boys, not important enough to be dubbed wild.

If you were a lady you were free to walk unmolested and unquestioned down the main street of the Gulch whether or not you were a stranger. Just

as Nell Galvin and Julia Manning walked along they were given every courtesy the winter day they went up the Gulch. Perhaps there were comments and questions among the housewives as to who these two might be and what their mission was, but other than that they might have been right up by Big Butte in the district where they lived.

You see the Gulch was not inhospitable. It was cautious, yes. And if the lads did seem too prone to fight, the inclination was born out of young necessity. They were the boys you might see in the business district selling newspapers. Very small they often were and blue and cold-looking as they stood on their respective corners and shouted out their wares. "Paper. Paper." They'd eye you as a prospective customer and hold a paper temptingly toward you so only one half the headlines were displayed. A boy who had a "corner" was lucky, for there he might earn any number of nickels and dimes to take home when his various editions were sold out. And if a boy had a corner, that in itself marked him as energetic and of ability. For to possess a corner a boy must be able to defend it. That's where the tendency toward fighting came in. You see, there are those who do not respect the rights of others; there are those who comprehend no language other than widespread legs and fists lifted fighting high. The Gulch boys had many of the best corners, and whether or not they were of a size, they could defend them from transgressors who did not understand the finality of a Gulch boy saying, "This is mine." But to call them wild is incorrect. Brave as we have said and good and clever. Why the youngest member of the House of Representatives awhile back was born and raised in the Gulch and many are the priests who have reached the altar out of sacrifice and prayer of parents who live in Dublin Gulch.

Walking along past the small houses which lined the road, and past the larger ones which had the

sprawling look of having been built on the installment plan, Julia asked Nell, "Have you any idea where these Donnovans live?"

"Well no," confessed Nell. "Maybe we could ask here at the store."

It was warm and cheery in the little store into which they stepped. A bell tinkled as they entered to summon the proprietor from the rear where he must live. Julia noticed that the comforting heat of the place welled up from a round stove the cheeks of which were flushed now with heat.

"Did you want something?" a voice asked. An old man came forward peering questioningly at them as he came. His eyes seemed to rest inquiringly on the parcel in Nell's hand and Julia had an odd inclination to explain to him in detail the nature of their call. Of course she did no such thing. Instead she asked, "Could you tell us please, if there is a family named Donovan living near here?"

"Indeed," said the old man, "could you name a family hereabout that Pat Flaherty does not know? And is it the Donnovans ye have come to see?"

"Yes sir, the Donnovans, but we do not have the exact address."

"Ye'll find the Donnovans easy enough. Ye can look for the poorest little shack . . . but say," he interrupted himself, "be ye welfare ladies? Be that who ye are?"

"Good heavens no," burst from Nell, as though she had been accused of some indignity. Julia was not affronted like Nell, but she nonetheless understood her companion's reaction to the suggestion. The people of the Gulch would not be receptive toward representatives of the welfare agency. The people of the Gulch were, as we have said, proud.

Julia felt it would be well to establish their identity by proper introductions, "This is Mrs. John Galvin," she said, "and I am Mrs. Thomas Manning."

"How de do," acknowledged Pat Flaherty. "As I have said, I am Pat Flaherty and I've lived in this Gulch for thirty years. I carried the name of almost every family hereabouts on my books and though I've sometimes carried past the point of good comfort to my accounts, I've never carried a one which did not pay what and when it could."

"Of course," said Julia. "Everyone knows that the people of Dublin Gulch are hardworking and honest."

"Of course," agreed Pat Flaherty. "Now Manning and Galvin did you say? It seems to me I know those names. Manning. Be ye the wife of the one who teaches on the Hill?"

"Yes," smiled Julia, "my husband teaches at the School of Mines."

"God bless ye and God bless him, and may I have the honor of shaking your hand? There are cousins of the Cunninghams who live here in the Gulch and we are all that proud of him. If he has a mind to run for anything come election time, you tell him that Pat Flaherty said he can count on the votes from the Gulch one hundred per cent."

"Thank you," said Julia, "I'll surely tell him."

After that it was easy. "About the Donnovans," he went on. "Excuse me for saying that about the welfare but it is well known that it is bad with the Donnovans and if it were I who directed such to their place, why May would not be swift to forgive me I'm afeared."

"They are badly off?" Julia prompted.

"Yes mam. Very bad. Himself has been sick a good deal of the time and there are little children who perhaps do not get all the nourishment they should. I've told May she should come here and buy and keep it on the books but she says it is wrong because I have to meet my bills and she is already so in debt to this place. So I've heard she tramps of a morning to the market to shop with the small sum she has so not to burden me. God knows it's no burden for Pat Flaherty to feel he's helping give small ones what they need."

"It was at the market I saw her," said Nell. "Her and the little ones. They *were* hungry then."

When Julia and Nell started to go in the direction he had indicated he repeated, "About the welfare, ye know. It was meant as no offense, ye see the Donnovans come from County Mayo." This last was said significantly.

Julia was well aware of the meaning in his words. Indeed several generations ago her own family had come to these United States from County Mayo in south Ireland. With them they brought the heritage which belonged to the sons and daughters of that dear place. That heritage had to do with the Faith in God welded into their hearts, with the willingness to work, deep within their bodies, with the inclination to laugh ever on their spirit's peak. They took up living in this new land with lusty determination to make it good. Where it was possible and they possessed the price of a glorious bit of land, they paid that price for a few acres to call their own and lovingly and tirelessly they tilled it. The people of Mayo County have love and understanding of the soil. If they were unable boldly to purchase a piece they went then as hired men to that which was not their own and they sweated and toiled early and late and were well worth the wages they carefully saved against the time when they should become owners themselves. There were others from Mayo County who went the way of the cities. Dili-

gently they applied themselves and carefully they observed and copied the manners of others and soon they walked out in the blue uniforms of the city police or they put caps on their heads with lights and became hard-rock mining men. Girls too went working, dusting and polishing in other women's houses and wheeling other women's infants in the parks and dreaming all the while of those which would some day belong to them. Ah yes. Julia knew about County Mayo. She knew it from rapt moments of her childhood when she was lulled to sleep by stories brought from there, by dear swinging lilting songs sung over the ocean and back again. And when Julia Bennett Manning heard Pat Flaherty speak of County Mayo and the Donnovans who perhaps had not enough to eat, in the depths of her the red Mayo blood began to pump and the generations in between were politely ignored with all their professional terms and university degrees. She could not help the feeling that came over her. It was as though May Donovan and her sick husband and two babies were her very kin and she was seized with a sickening wave of shame that the likes of them should be in need, while she, Julia Bennett Manning, knew warmth and comfort in her lovely house on Big Butte Hill.

They knew the house at once. It was indeed a poor little place. It was a colorless little house as though it were undernourished too, and as they reached the step a child gazed at them with two blue eyes, the most of a gaunt wan face. "Like Lucy used to do," whispered Nell. In apprehension Julia looked at Nell. But she was reassured again. Nell was smiling at the child. Nell was safe.

A scrap of a girl came in answer to the knock. She was just a scrap altho she was evidently the lady of the house. Wordlessly, she asked with her eyes what was wanted of the Donnovans. What business was it of these two well-dressed, well-fed women to come tapping of an afternoon at the door of people they did not know? What right had they to intrude in a home they did not know? She was perhaps mistaking them for welfare ladies as Pat Flaherty had. In her eyes was a fierce pride, up like a barrier as she faced Julia and Nell. It was a wall only the foolhardy would attempt to climb. To Julia there seemed to be no need of a wall. There should be no barrier between them, both of whose folks had shown and loved the County Mayo where songs echoed into another land. Within Julia there flared a warm answer to the thing in May's eyes. Simply she said, "This is Mrs. Galvin, and I am Mrs. Manning. We've come to call on you."

The blue eyes were still blazing and there was yet defiance in the glance. The slip of a person opened

her mouth. "We do not need charity of any kind," she said; "whoever told you about us was wrong." She formed the words slowly and distinctly as though she disliked them on her tongue and would not risk having to place them there again. "We can take care of ourselves. We can earn what we need."

"Oh dear God," thought Julia. "Those clothes lines at the side must mean this bit of a woman is taking in washing."

"We have no idea of offering you charity," Julia said. "I would not offend you so. My folks came from County Mayo, too." The fires merely quickened in a new way. It was hard to tell what that flickering meant. They did not die down. They were fanned only by a friendly wind. But they were as hot as at first. "Did they that?" she said non-committally.

At that point one of the fair haired girls shoved past her mother and smiled directly into Nell Galvin's face.

"You darling," said Nell and she was on her knees and her arms went about the child. The mother glanced in bewilderment at the scene and she looked at Julia as though an explanation was her due. Julia said, "Her little girl, just that size died a short while ago." Then the fires went out of the eyes. They were quenched with inside tears. This was a thing that any woman would understand. This would not permit women to remain strangers.

"Please come in out of the cold," she invited. "Come in and I'll make a cup of tea."

"Joe," she called, "Joe, we have company." There was something like gaiety in her voice. Joe was a tall emaciated young man who stood up when they came into the tiny room. So it was little Lucy who gained access to the Donnovans when even the black soil of Mayo was not strong enough.

While May set out cups for tea the little girl picked up the package Nell yet held and asked as any child would do, "What's that?"

"Something which used to belong to my little girl."

"Where is your little girl?"

"In Heaven."

"Did she want to go?"

"Yes, I think she did."

"Did you want her to go?"

"Why yes," said Nell, without hesitation, "why yes."

The other little girl came over and stood beside Nell and the steam from the tea spiraled up to where the three were.

(To be continued)

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